

# The Tale of the Shinsengumi

新撰組



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西海コエン

# The Tale of the **Shinsengumi**

Level 4  
(2000-word)

IBCパブリッシング

## はじめに

ラダーシリーズは、「はしご (ladder)」を使って一步一步上を目指すように、学習者の実力に合わせて、無理なくステップアップできるよう開発された英文リーダーのシリーズです。

リーディング力をつけるためには、繰り返したくさん読むこと、いわゆる「多読」がもっとも効果的な学習法であると言われています。多読では、「1.速く 2.訳さず英語のまま 3.なるべく辞書を使わず」に読むことが大切です。スピードを計るなど、速く読むよう心がけましょう（たとえばTOEIC®テストの音声スピードはおよそ1分間に150語です）。そして1語ずつ訳すのではなく、英語を英語のまま理解するくせをつけるようにします。こうして読み続けるうちに語感がついてきて、だんだんと英語が理解できるようになるのです。まずは、ラダーシリーズの中からあなたのレベルに合った本を選び、少しずつ英文に慣れ親しんでください。たくさん本を手にとるうちに、英文書がすらすら読めるようになってくるはずです。

#### 《 本シリーズの特徴》

- 中学校レベルから中級者レベルまで5段階に分かれています。自分に合ったレベルからスタートしてください。
- クラシックから現代文学、ノンフィクション、ビジネスと幅広いジャンルを扱っています。あなたの興味に合わせてタイトルを選べます。
- 巻末のワードリストで、いつでもどこでも単語の意味を確認できます。レベル1、2では、文中の全ての単語が、レベル3以上は中学校レベル外の単語が掲載されています。
- カバーにヘッドホーンマークのついているタイトルは、オーディオ・サポートがあります。ウェブから購入／ダウンロードし、リスニング教材としても併用できます。

#### 《 使用語彙について》

レベル1: 中学校で学習する単語約1000語

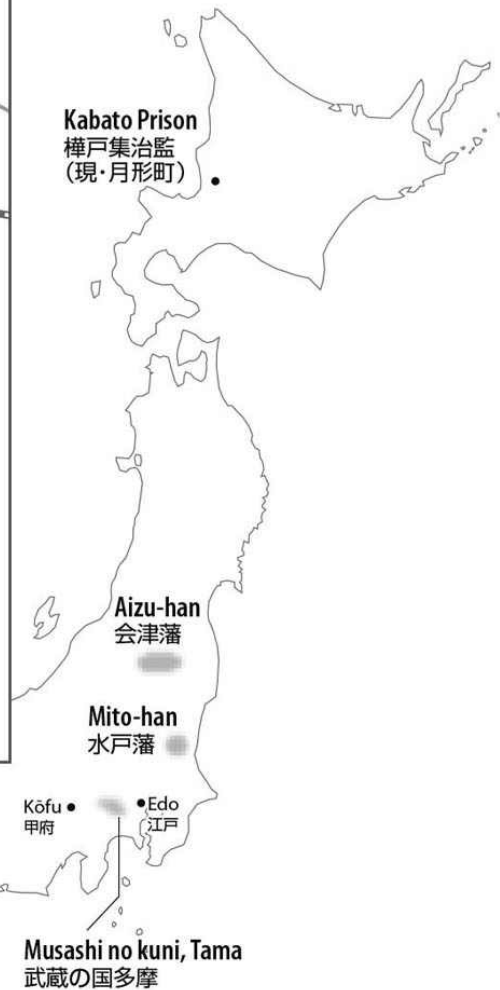
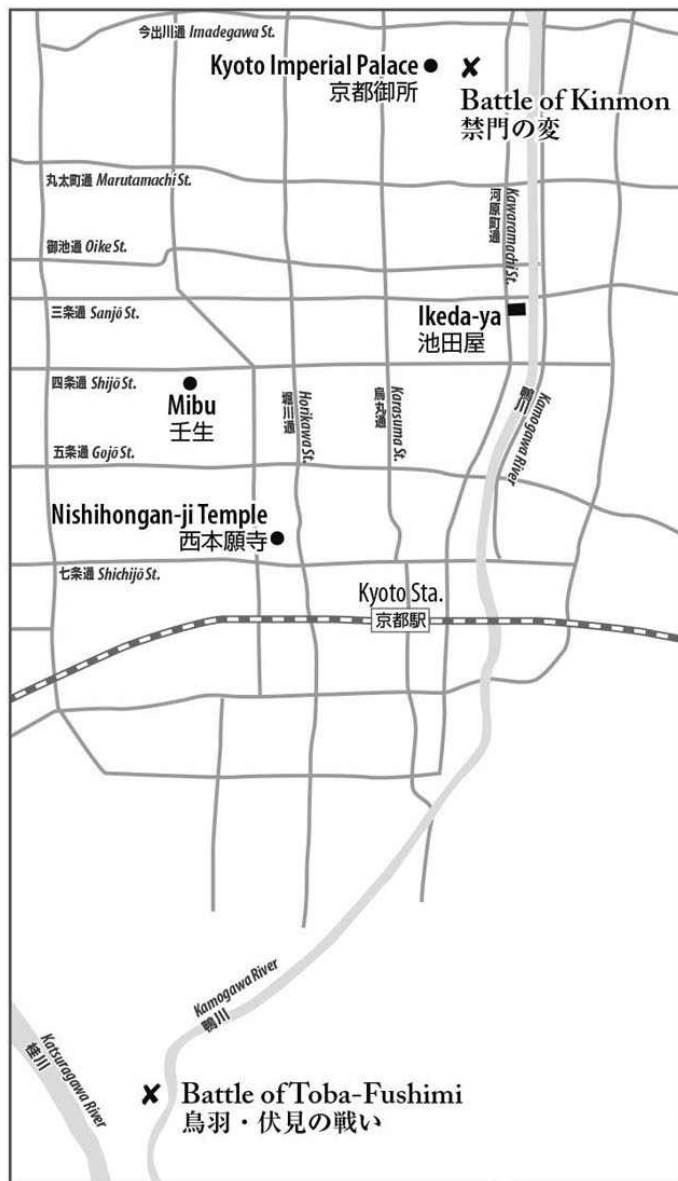
レベル2: レベル1の単語＋使用頻度の高い単語約300語

レベル3: レベル1の単語＋使用頻度の高い単語約600語

レベル4: レベル1の単語＋使用頻度の高い単語約1000語

レベル5: 語彙制限なし

The Tale of  
the **Shinsengumi**



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## 主な登場人物

**Kondō Shūsai**

近藤周斎

天然理心流3代目、近藤勇の養父

**Kondō Isami**

近藤 勇

(宮川勝五郎、大久保大和)



新撰組の局長。最後まで幕府のために隊士として新政府軍と戦う

**Nagakura Shinpachi**

永倉新八

新撰組創設以来のメンバー、大正4年まで生き、新撰組の記録を残す



**Hijikata Toshizō**

土方歳三

新撰組副長、近藤のよきパートナー。最後まで戦い函館で絶命



**Okita Sōji** 沖田総司

新撰組一番組隊長で近藤らとともに隊の中核を担うが病死

**Yamanami Keisuke**

山南敬助

新撰組副長、試衛館で近藤と知り合ってから、近藤を慕う

**Tsukigata Kiyoshi**

月形潔

北海道樺戸集治監の初代所長

## Bakufu 幕府

**Matsudaira Katamori**

松平容保

会津藩9代目の藩主、戊辰戦争では新政府軍に最後まで抗戦

**Katu Kaishū**

勝海舟

旧幕臣として、維新後も重職を歴任

**Ii Naosuke**

井伊直弼

彦根藩15代藩主、江戸幕府の大老

## Shinsengumi 新撰組

**Serizawa Kamo** 芹沢鴨

水戸藩出身、新撰組初代筆頭局長。のちに近藤により暗殺される

**Niimi Nishiki** 新見錦

水戸藩出身の新撰組隊士

**Noguchi Kenji** 野口健司

水戸藩出身の新撰組隊士

**Tōdō Heisuke** 藤堂平助

新撰組八番隊隊長、伊東甲子太郎とともに暗殺される

**Itō Kashitarō** 伊東甲子太郎

新撰組参謀、近藤と決別後は御陵衛士となる

**Saitō Hajime** 斎藤一

新撰組隊士、維新後は西南戦争に従軍

**Kanō Washio** 加納鷲雄

新撰組隊士、のち伊東について御陵衛士になる

**Abe Jūrō** 安部十郎

新撰組隊士、のち御陵衛士の残党とともに近藤勇を襲撃



**Tokugawa Iemochi**  
徳川家茂

徳川14代将軍、1866年病死

**Tokugawa Yoshinobu**  
徳川慶喜

徳川最後の将軍、幕府の挽回ならず大政を奉還した

**Anti-foreigner 尊皇攘夷派**

**Kiyokawa Hachirō**  
清河八郎

浪士組の発案者だが、実は尊王攘夷主義者

**Miyabe Teizō**  
宮部鼎蔵

熊本藩士、尊皇攘夷派の活動家

**Furudaka Shuntarō**  
古高俊太郎

枳屋の主人を名乗りながら尊皇攘夷活動を行い、新撰組に拷問される

**Maki Izumi**  
真木和泉

尊皇攘夷派の活動家、禁門の変後、天王山で自害

**Imperial Court 朝廷**

**Emperor Kōmei**  
孝明天皇

攘夷を主張し、公武合体のため妹和宮を将軍家茂に降嫁させた

**Kazunomiya**  
和宮

孝明天皇の妹、徳川家茂に嫁ぐ

**Chōshū-han 長州藩**

**Kusaka Genzu**  
久坂玄瑞

長州藩士、長州の尊皇攘夷派をまとめる

**Takasugi Shinsaku**  
高杉晋作

長州藩士、藩を倒幕へと導く指導者のひとり

**Yoshida Shōin**  
吉田松陰

長州藩士、松下村塾を叔父より引き継ぐ。江戸にて斬首

**Tosa-han 土佐藩**

**Nakaoka Shintarō**  
中岡慎太郎

土佐藩士、坂本龍馬らとともに薩長同盟に活躍

**Sakamoto Ryōma**  
坂本龍馬

土佐藩士、海援隊を創設するも道半ばで近江屋にて暗殺される

**Gotō Shōjirō**  
後藤象二郎

土佐藩士、大政奉還を提議する。維新後も政府の要職に就く

**Satsuma-han 薩摩藩**

**Saigō Takamori**  
西郷隆盛

薩摩藩士、参議として新政府に入るも、対立し西南戦争をおこす

あらすじ

## Part 1 新撰組の成立

明治14年（1881年）の冬、元新撰組隊士・永倉新八は、北海道に設立された刑務所、樺戸集治監にいた。所長の月形潔の招きで、剣術師範を務めることになったのだ。新撰組創設時からのメンバーである永倉は、1868年の甲州勝沼での戦いまで近藤と共に命がけで長州などの倒幕派と戦ってきた。彼はまさに新撰組の語り部であった。

武蔵の国多摩の農家に生まれた宮川勝五郎は、27歳の時、試衛館の4代目を襲名、近藤勇と名乗るようになる。とはいえ、まだ身分制度が残るこの時代、どんなに剣術の腕を磨いても近藤が侍の身分になることは不可能だった。

しかし、1853年のペリー来航以来、弱体化していた徳川幕府に対し反感を持つものが増え、日本には尊王攘夷の風が吹き荒れていた。攘夷派と幕府との対立が顕著になる中、農家の出でありながら、近藤にもついにチャンスが到来した。將軍の護衛をする浪士隊の一員として、京に上洛することになったのだ。1863年のことであった。

## Part 2 芹沢鴨の死

京都に入って間もなく、八月十八日の政変が起きる。薩摩、会津などの公武合体派が、長州藩を中心とした尊王攘夷派を朝廷から追い出したのだ。同じ頃、壬生に残留していた近藤ら一派は、会津藩の保護のもと、新撰組として京都の警護を任されるようになっていた。

しかし新撰組内部では、試衛館出身の近藤を中心としたグループと水戸藩出身の芹沢派の対立が目立ってきた。商人から金を巻き上げる、人を殺すなど芹沢の行動には目にあまるものがあり、ついに会津藩は近藤らに芹沢派の肅正を促す。8月の政変から一ヶ月、芹沢は同士の平山とともに近藤らに暗殺されるのだった。

## Part 3 池田屋事件

1864年、新撰組は大阪で14代將軍徳川家茂の警護にあたっていた。8月18日の政変後も、京都にはまだ長州に代表される倒幕派が残っていたのだ。見回り中、新撰組は有名な尊王攘夷派の志士、熊本藩出身の宮部鼎蔵の下僕を見つけ、そこから宮部の居所を突き止める。宮部は表向きは炭屋を営む桝屋に潜伏し勤王活動が続けていたのだ。さらにその桝屋の主人が、長州をサポートしていた討幕の急先鋒、古高俊太郎であることが判明したのだ。

新撰組は古高を拷問し、討幕の計画を聞き出すことに成功。これを機に、古高ら討幕派が集まる池田屋に、近藤が9名、土方が23名の隊士を率いて押し入り、池田屋の2階にいた

20人ほどの討幕志士を殺害した。これが有名な池田屋事件である。さらにその一ヶ月後、禁門の変がおこり、長州勢は一掃されることになる。

#### Part 4 鳥羽・伏見から終焉まで

禁門の変の後、新撰組に新たに伊東甲子太郎が参謀として入隊する。だが、幕府の衰退化が顕著になる中、伊東は次第に近藤らとは意見を異にするようになる。近藤の方も、伊東は長州側のスパイではないかと疑い、伊東の動きを注視する。こうした内紛の影響で、新撰組結成時からのメンバーである山南は、隊を離れた罪で切腹に至り、また伊東も1867年油小路にて、近藤一派に暗殺される。

伊東暗殺の一月前には、大政奉還がなされ薩長の両藩には討幕の密勅も下されていた。そして翌、1868年、鳥羽・伏見において新政府軍と旧幕府軍が衝突する。結果は、新撰組を含む旧幕府軍の敗戦。その後、近藤は江戸に戻り、新政府軍が江戸に迫るなか、江戸防衛のため甲州へと出兵する。

しかし、甲州勝沼での戦いにも破れ、間もなく、現在の千葉県の流山で新政府軍に捕らえられ、板橋で処刑された。享年35であった。この時、近藤には武士のしきたりである切腹は言い渡されず、公開で斬首され、板橋に続き、京都の三条河原でも再度、その首をさらされたという。

1863年に清川に率いられた浪士隊が、近藤、芹沢を中心とした新撰組となり、以降、近藤が倒幕軍に処刑されるまでのほんの5年の間、幕末の激動の嵐の中に新撰組は翻弄されたのだった。

#### 新撰組（近藤勇）年表

1834年10月 近藤勇、武蔵国多摩郡の農家の三男として生まれる

1848年11月 近藤、天然理心流剣術道場・試衛館に入門

1861年 近藤、天然理心流4代目を襲名

1862年2月 清河八郎 幕府より浪士隊の設立を認められる

1863年2月 近藤、土方ら浪士隊として上洛、壬生に入る

8月 八月十八日の政変

8月 壬生残留の浪士組に新撰組の名称が下賜される

- 9月 新撰組隊士、新見錦、切腹。芹沢鴨、平山五郎が殺害される
- 12月 新撰組隊士、野口健司、前川邸で切腹
- 1864年 1月 新撰組、将軍徳川家茂の警護のため大阪へ
  - 3月 島原本津屋で酒宴（近藤、土方、沖田、井上、藤堂）
  - 6月 新撰組、宮部鼎蔵の下僕をとらえる
  - 6月4日 新撰組、探索の結果、古高俊太郎を捕縛し、前川邸で拷問
  - 6月5日 池田屋にて新撰組が尊皇志士を襲撃
  - 7月 禁門の変
  - 12月 伊東甲子太郎、新撰組に入隊
- 1865年 2月 脱走の罪で山南敬介、切腹
  - 3月 新撰組、西本願寺に屯所を移転
- 1866年 1月 寺田屋事件
  - 7月 徳川家茂、逝去
  - 9月 伊東甲子太郎が新撰組分離を申し出る
- 1867年 3月 伊東甲子太郎一派、新撰組離脱、御陵衛士を拝命
  - 6月 新撰組、幕府直参となる
  - 10月14日 徳川慶喜、大政奉還を発表、薩長に討幕の密勅
    - 15日 朝廷が大政奉還を受理
  - 11月15日 坂本龍馬、中岡慎太郎、近江屋で暗殺される
    - 18日 伊東甲子太郎、藤堂平助、油小路にて暗殺される
  - 12月9日 王政復古の号令
    - 18日 近藤勇、高台寺党に襲撃される
- 1868年 1月 鳥羽・伏見の戦い
  - 15日 新撰組敗戦の後、江戸へ
  - 2月 徳川慶喜、上野寛永寺で謹慎、近藤勇はその警護を命じられる
  - 2月28日 新撰組、甲陽鎮撫を命じられる
  - 3月6日 甲州勝沼の戦い、甲陽鎮撫隊、敗戦退却
    - 10日 永倉らと決別
  - 4月3日 新撰組、流山に移動
    - 4日 近藤、大久保大和の名で板橋へ移送される
    - 11日 江戸城 開城
    - 25日 近藤、板橋にて斬首される

## ◆[Part 1](#)◆

# We Are Samurai

**January, 1881**

**Kabato Prison, Hokkaido**

“ I knew Kondô Isami. I knew him better than anybody else, ” Nagakura Shinpachi said to Tsukigata Kiyoshi, the warden of Kabato Prison. The prison was silent. That night, the outside temperature was -20°C.

Kabato Prison had just been built in Hokkaido, a large island in northern Japan. Hokkaido was far from both the ancient capital of Kyoto and the current capital of Edo (now Tokyo). It was still mostly forest. The prison was built to receive political prisoners who were against the new Meiji government. The government’s plan was to use the prisoners to clear the land for farming so more people could move to Hokkaido.

Nagakura had been invited by Tsukigata to train the prison’s guards in sword fighting and martial arts. He was a former member of the Shinsengumi, a group of men who had fought on the side of the Tokugawa shogun during the Meiji Restoration.

“ I thought you hated Kondô, ” Tsukigata said.

" No, no. I liked him. I liked him just as much as I liked Hijikata Toshizô," Nagakura replied.

Nagakura loved to talk. Once he started, he would talk on and on.

" You think I hated him because I told Lord Matsudaira that Kondô was not doing his job properly after the Battle of Kinmon Gate," Nagakura said, looking out the window, where the forest's trees stood silent in the darkness of the night.

" Yes, you criticized Kondô, and said he had become too arrogant," Tsukigata said, putting his hand on the fireplace.

There was no wind at all. Around the prison, the forest's snow shone in the moonlight. The prison was very crowded and uncomfortable. Even the room where the warden and this interesting guest were talking was poorly furnished. The prisoners were sleeping right next door. Every room was freezing cold. Since arriving at Kabato, Tsukigata had been living and working together with the prisoners.

The room was dark, lit only by candles. " I wanted to kill him then," Nagakura said, smiling grimly.

Even 15 years after the battles of the Meiji Restoration, Nagakura's expression still scared people sometimes. Tsukigata felt a cold shiver run down his back.

Nagakura laughed and continued, " I hated Kondô because he was starting to think about nothing but fame and his career. But I knew that status was what he needed. You know it too. He truly

needed it. When I understood his real feelings, I started to like him again. Above all, after meeting so many high-ranking samurai, I felt empty, like my life had no meaning. I knew that no matter what we did, we would never be respected and formally recognized as samurai. We would always be like stray dogs barking outside the door.

Matsudaira Katamori, the lord of Aizu, was the most loyal supporter of the Tokugawa shogun. It was he who formed the Shinsengumi in 1863. Their role was to protect the honor of the Tokugawa shogun and keep Kyoto, where the emperor's palace was located, safe. They searched out and killed any anti-Tokugawa activists in Kyoto.

“ I respected Kondô as the commander of our group. You know, he was from a family of farmers. And despite all the things he did for the shogun, he was not made a samurai until just before the fall of the shogunate,” said Nagakura.

“ But you left Kondô when the Shinsengumi went back to the capital,” said Tsukigata.

“ I was with Kondô up until the battle of Kôfu. But after we were defeated, I realized we were just being used. I didn't want the Shinsengumi to work with a bunch of men who were not true samurai in their hearts. Kondô was just too optimistic. He was used. But he wanted to do his best for the shogun until the very end. I left

him because I had a different view of things. But when I heard that Kondô was executed later, I cried. Or actually, I howled like a wolf.

“ They cut off his head and put it on display in both Edo and Kyoto,” Tsukigata said sadly.

“ I know the days of the samurai ended with the fall of the Tokugawa shogunate. Kondô’s execution was wrong, and it should have been done according to samurai tradition. I wanted them to show him some respect, even if a lot of people hated him,” said Nagakura.

Tsukigata said, “ You mean he should have been able to commit seppuku.”

“ Yes. If he had been able to commit seppuku, it would have meant that they considered him a samurai, but they didn’t let him. He was killed as if he was an ordinary criminal,” said Nagakura.

“ He was the last samurai,” Tsukigata said.

## **Early 1868**

### **Kyoto and Edo**

The Battle of Toba-Fushimi started on January 27, 1868. It was January 3 by the old calendar, and it was a long, cold day right after New Year’s. The Shinsengumi fought mostly in Fushimi, in the south part of Kyoto. The battle continued for almost four days.



The battle resulted in a victory by the domains of Satsuma and Chôshû, which were supported by the imperial court. Just before the battle, the court announced that the emperor had formed a new government. Tokugawa Yoshinobu was no longer the shogun of Japan. There was no more shogunate, but the Tokugawas were still the most powerful clan.

The new government requested that Tokugawa Yoshinobu give up all his power.

The battle was for the honor of the Tokugawa clan. The Shinsengumi fought at the side of the Tokugawas, and their army was made up of swordsmen. Most of the important leaders, including Kondô Isami, Hijikata Toshizô, Okita Sôji, and Nagakura Shinpachi fought with their swords instead of guns.

The Satsuma and Chôshû clans had an army trained to use guns and cannons. Many members of the Shinsengumi were badly hurt, or even killed, by this modern fighting force.

Kondô was not at the battle because an assassin had tried to kill him, and his shoulder was badly injured. He met his men at Osaka Castle after they had lost the battle.

" Kondô, it's all over," said Hijikata. He was Kondô's best friend and the assistant commander of the Shinsengumi.

Kondô replied, " It was the only way we could fight. We have to live and die as samurai." Kondô was still weak from his injury. He continued, " We have to go to Edo. Lord Tokugawa has already

gone there by boat. And Lord Matsudaira is there too. Edo is the home of the Tokugawas. We can defeat the Satsuma and Chôshû domains once we're there.„

“ It looks like Satsuma and Chôshû have taken complete control of the court. Now they're the army of the emperor, and we're just rebels. They've tricked our emperor!„ Hijikata said angrily.

Kondô replied, “ Justice will be done. We need to protect Lord Tokugawa to achieve our goal.„

At one time, the Shinsengumi had almost 200 members. Now, there were just 44 of them.

When the Shinsengumi arrived in Edo, Kondô was promoted and became an official in the Tokugawa government. Japan was now divided between the emperor and the former shogun. The emperor's army was getting closer to Edo every day.

The Shinsengumi was guarding the former shogun, Tokugawa Yoshinobu. He was staying in Kan'ei-ji Temple as a sign to the emperor that he had given up. But many samurai serving the Tokugawas still wanted to fight back.

One day, Katsu Kaishû, the Tokugawa's representative, met Kondô and asked him to go to Kôfu. Katsu said, “ If you go there and take Kôfu Castle, it will be an excellent place to defend from.„ Katsu promised that he would give him 200 samurai, as well as money.

After Katsu left, Nagakura Shinpachi said, " He's just trying to get rid of us. His plan is to surrender. We're just a nuisance for him."

Kondô said nothing.

As Nagakura expected, Kondô's army was completely defeated in Kôfu on March 6, 1868. It was a terrible battle. When Kondô's army arrived in the Kôfu area, the castle was already controlled by the emperor's soldiers. Kondô's men were poorly equipped and their motivation was low. He tried to encourage his men, but a lot of them just ran away.

At the same time, Hijikata hurried back to Edo to get more support from the Tokugawas. They refused to help. By the time Hijikata joined Kondô, the army had already lost the battle. Kondô came back to Edo on March 10. Since Kondô had been asked to form another army at Nagareyama in Chiba, he decided he should leave Edo.

At that time, Nagakura and his followers decided to leave the Shinsengumi. From his point of view, it was meaningless to be used by the Tokugawas.

Kondô was angry and said, " Okita has already left us because his sickness was so serious. And now you're going too."

" I hope that we'll be able to meet again someday. Good luck," said Nagakura.

Kondô replied, " You've always been my friend. Good luck to you too. After the battle in Nagareyama, I may go to Aizu. If that's the case, then I'll see you there."

Nagakura Shinpachi heard Kondô's words, but in his heart, he believed that this would be their last goodbye. He thought, " Kondô knows that he's going to die. It's just his pride that makes him continue. He wants to go down fighting like a real samurai."

As Nagakura expected, Kondô's army was surrounded by the emperor's forces. He decided to commit seppuku. It was Hijikata who stopped him.

" Don't do it. You still have a chance to survive. You can't just throw away your life here," Hijikata said.

" Escape to the north. Aizu has allied with several domains there to save the shogunate," said Kondô.

Kondô knew there was no one to save him now. He was all alone, but he took pride in the fact that he was one of the last samurai in all of Japan.

## **1834 to Spring, 1863**

### **Edo and Kyoto**

Kondô Isami, the top commander of the Shinsengumi, was born on October 9, 1834. He was the son of a wealthy farmer from Tama,

very near Edo.

When he was born, however, his name was not Kondô Isami. As a child, he was called Miyagawa Katsugorô. Katsugorô loved to play samurai, using a wooden stick for a sword.

His father, Hisajirô, loved Katsugorô very much. One day, he said to him, " Katsugorô, you love swords. Did you know that one of our ancestors once served the Takeda clan? It was long, long ago during a civil war. The Takedas were defeated by the armies of Oda Nobunaga. We had to cross over the mountains to get here, and since then, we've been protected by the shogun."

Hisajirô told his son many old samurai stories. Another time, he told him, " Before the Tokugawa shogunate began, Tokugawa Ieyasu was allied with Oda Nobunaga. When the Takeda clan was defeated, Oda ordered Tokugawa to kill all the soldiers from the Takeda's army. But Tokugawa Ieyasu protected the Takeda samurai. We all have to remember the past and stay loyal to the shogun. Katsugorô, someday I want to see you do something to repay the Tokugawas' kindness. " Katsugorô loved to listen to his father's stories.

Katsugorô was always ahead of the other boys, and when he was 15 years old, he started to learn kendô, the Japanese art of the sword, as well as other fighting skills at the Shieikan Dôjô, a famous school of martial arts.

He quickly became one of the best students at the Shieikan Dôjô. He got better and better, and finally, Kondô Shûsai, the master of the school, made him his son. It was at that time that he took the name of Kondô Isami.

When Kondô Isami was born, Japan was a peaceful country under the rule of the Tokugawas. The shogunate was started by Tokugawa Ieyasu when he took power from the Toyotomi clan in 1603. Tokugawa moved the government to Edo, while the imperial court stayed in Kyoto.

In 1615, 12 years after Ieyasu became shogun, he attacked Osaka Castle and defeated the Toyotomi clan. Since that time, Japan had become a peaceful, wealthy country under the Tokugawas.

The Tokugawas ruled Japan based on a strict social system. To protect the country from foreign dangers, Japan had been isolated since 1641. They also created a class system. The emperor and the imperial court were considered to be symbolic rulers, and the shogun's government had all the real power.

Under the shogun, many lords called daimyô, ruled domains that were called han. These domains were like small, independent countries.

Society was divided into four classes. At the top was the samurai warrior class. Next were the farmers, and below them were the craftspeople. At the bottom were the merchants.

As the son of a farmer, Kondô did not have a chance to become a samurai, no matter how skilled he was with a sword. However, when Kondô was 19 years old, there was a challenge to the feudal system.

On June 3, 1853, Commodore Perry and his four battleships arrived off the coast of Japan. The Americans forced Japan to open its doors by threatening it with modern technology and weapons. The shogun knew that it was impossible to win against the powerful Western nations because Japan's army and technology were far behind theirs.

When the Americans appeared near Edo again the next year, the shogun had no choice but to accept their demands. The seclusion policy that had lasted more than 200 years ended in 1854.

Many Japanese people were angry at the shogun because they thought he was weak. They believed that it would be easy to kick the Westerners out of Japan using nothing but swords and the samurai spirit.

Above all, many people said it was not a good idea for the shogun to make a decision about such an important matter without discussing it with the emperor. People believed that the emperor was divine, and that the shogun should work with him to fix this crisis.

The idea of respecting the emperor and removing the Western powers was called sonnô jôi. It quickly spread all over Japan, just as

many Western nations, such as England, France, and Russia, demanded that they have the same opportunity as the Americans.

This situation was very dangerous for the Tokugawas. The shogunate faced foreign pressure on one side and the dangerous sonnô jôi movement on the other.

Another serious problem was that Mito, the domain of one of the shogun's most important relatives, supported sonnô jôi.

In the beginning, the shogun used a tough approach. He put pressure on Mito and also prosecuted many sonnô jôi supporters. In March of 1860, samurai from Mito became angry and assassinated Ii Naosuke, the official who had been responsible for taking such a tough approach.

After the death of Ii, the shogunate changed its policy. They tried to control the sonnô jôi supporters and work together with the imperial court. To get the support of the court, the shogun promised to resist the Western countries.

However, the shogun knew that it was impossible to take such tough action against the Westerners. He knew that China had been defeated by Western power. Japan did not have the modern technology that it needed to fight back if it was attacked by a Western country.

The shogun was now trying to follow two policies that contradicted each other. His efforts to make the situation better were weak and



did not have a long-lasting effect. This created even more chaos in Japan.

While the shogunate tried to make the situation better, many samurai who believed in sonnô jôi and wanted to change Japan became active again. Some of them even ran away from the han where they lived, becoming independent samurai who did not follow any lord. These men were called rôshi.

The rôshi formed a network that covered the whole country. They tried to make the court and some of the powerful daimyô believe in their ideas. Many of these men came from low-ranking samurai families. They were often discriminated against by the high-born samurai.

It became important for the shogun to control the rôshi immediately. In 1863, he made a plan.

The shogunate decided to recruit rôshi in order to reduce their frustration. They formed these men into a force that would guard the shogun. They decided to send the rôshi to Kyoto when the shogun visited the imperial court there.

When the shogunate announced that it was going to form a troop of rôshi called the Rôshigumi, Kondô thought, " I was born a farmer. But I'm part of the Kondô family and will someday become the head of the Shieikan Dôjô. If I join the new force and work hard for the shogun, it may be possible for me to be promoted and become a

samurai. My chance has come! I can use my sword to protect the shogun and the nation.” Kondô had never been so excited.

In the feudal period, people almost never got chances like this one. Kondô told some of the other men from the Shieikan Dôjô about his plan. Hijikata Toshizô, Okita Sôji, Yamanami Keisuke, Nagakura Shinpachi, and other members agreed with him. They joined the Rôshigumi and started for Kyoto. It was February 8, 1863.

The man who first had the idea to start the Rôshigumi was named Kiyokawa Hachirô. He was a strong believer in sonnô jôi. The shogunate thought that if a person like him joined the Tokugawa side, many sonnô jôi supporters might change their minds and follow the Tokugawas.

Kiyokawa was just using the Tokugawas, however. He wanted to create a strong army to use in support of the sonnô jôi movement. When they arrived in Kyoto, Kiyokawa told the rôshi who came with him about his real plan. Kondô Isami and his followers had only come because they were loyal to the shogun. They were very angry when they heard what Kiyokawa wanted to do.

The shogun found out what Kiyokawa was planning and ordered the rôshi to go back to Edo. Kondô and his colleagues signed a petition saying that they wanted to leave the Rôshigumi and stay in Kyoto. They wanted to form a new group to serve the shogun. The petition was sent to Matsudaira Katamori, the lord of Aizu. He had

just been appointed as the Kyoto Shugo-Shoku, the Tokugawa's top official in Kyoto.

Since Matsudaira had just arrived in Kyoto to take this important job, he needed a reliable force to guard him. Matsudaira immediately approved Kondô's request and asked Kondô and Serizawa, two other key members of the Rôshigumi, to join the new rôshi group. They set up their headquarters in the Mibu area of Kyoto. That is how the Shinsengumi was born.

## ◆Part 2◆

# The Power Struggle Comes to a Head

**January, 1881**

**Kabato Prison, Hokkaido**

“ March 16, 1863 was the day I realized what Kondô’s problem really was. I remember that Kyoto was warm and bright that day,” Nagakura told Tsukigata.

“ What happened?” Tsukigata asked.

“ Kondô received an invitation to see Lord Matsudaira. He was terribly excited, but he seemed very tense at the same time,” said Nagakura.

“ What do you mean by ‘excited’?” asked Tsukigata.

“ He seemed almost crazy. Kondô gathered us together and started his speech by saying what a great honor it was to have received an invitation from a great man like Lord Matsudaira. When Kondô started his speech, Serizawa Kamo, the new co-commander, was standing beside him. Serizawa told me that it made him uncomfortable to see how Kondô was acting,” said Nagakura.

“ Serizawa was from Mito. I’ve heard the Mito samurai were difficult people to deal with,” said Tsukigata.

" What do you mean?" asked Nagakura.

" Well, many samurai from Mito believed in sonnô jôi. But Mito was also the Tokugawa shogun's most important base of support, and they were very proud of it. To me, this was a serious contradiction because the true goal of sonnô jôi was to create an imperial government by abolishing the shogunate," said Tsukigata.

" Serizawa was typical of radical sonnô jôi believers, but he also came from Mito. Even though he respected the shogun, he also wanted the sonnô jôi movement to succeed. That's why he didn't join the Kiyokawa group. The Kiyokawa group came from the countryside. Also, Kiyokawa was the son of a low-ranking samurai. I can understand why he hated Kondô, who came from a family of farmers. Serizawa had the pride of someone from Mito," Tsukigata explained.

Nagakura said, " That's a good analysis. Serizawa asked me why Kondô was so excited and then said, 'Maybe he's just a peasant.'"

" Did he really say that?" asked Tsukigata.

" Yes. Serizawa drank a lot. When he was drunk on sake, he often said terrible things like that. One day, Serizawa told me that Kondô was excited because he thought he could become a samurai. And he also said that Kondô was very proud when he was able to meet with Lord Matsudaira. But Serizawa thought it was crazy. One time he even said that he didn't want to be one of Aizu's lackeys," said Nagakura.

“ Maybe Serizawa was nice to you because from his point of view, you also came from a good samurai background,” said Tsukigata.

“ Are you joking? Matsumae is the frontier. I was just a samurai from the countryside,” said Nagakura.

Nagakura’s family came from Matsumae (now Hokkaido). He was born in Edo because his father had been sent there by the domain’s daimyô.

“ I can see why Kondô was excited. He came from a family that felt it was an honor to serve the shogun. Above all, Lord Matsudaira was one of the most important daimyô, so Kondô was proud to receive an important mission from him,” Tsukigata said.

“ But it was all an illusion. When Kondô was finally made a samurai, it was June of 1867. And do you remember when he was executed? It was April 25th of the next year. He was only a samurai for 10 months,” said Nagakura. He stood up and went to the window. He listened for the howl of the wolf that he had heard the day before, but outside it was silent. He slowly returned to his chair.

“ Kondô wanted to be a samurai more than the men who were already samurai at that time,” said Nagakura.

“ What does that mean?” asked Tsukigata.

Nagakura replied, “ He wanted to make the Shinsengumi into a real samurai army. It was the end of the Tokugawa Period. The samurai spirit was disappearing. Many samurai were no different from aristocrats or high-ranking bureaucrats. They were at the top of

society, but they had lost their warrior spirit. They didn't know how to fight. They didn't train their minds. That's why Kondô felt so much frustration when he served men like them. And they looked down on him as nothing more than a rôshi. I can understand how he felt. You know what I mean. He was angry at society all the time.„

Nagakura paused and continued, “ It was true that Kondô wanted to be a real samurai, and he wanted to show his samurai spirit to others. Sometimes his ideas made him act too harshly. Kondô often demanded that his men commit seppuku if they made mistakes. I don't know how many rôshi from the Shinsengumi were asked to kill themselves.„

Seppuku was a form of ritual suicide in which a samurai used his sword to slice open his stomach. When a samurai committed seppuku, people considered that he had overcome pain and his fear of death. They praised him as a true warrior. Even though seppuku was a punishment, it was also an honorable way to die.

Nagakura said, “ I think Kondô mixed his passion with his desire to be promoted. Many of his men liked his passion, but some Shinsengumi members hated him for his desire.„

**Autumn, 1863**

**Kyoto**

Serizawa Kamo was the leader of the Shinsengumi's Mito group. When Kondô and Serizawa became the commanders, the men were divided into two groups. Kondô and his followers from the Shieikan Dôjô were one group, and Serizawa's men from Mito were the other.

Serizawa Kamo thought he was better than everyone else. Sometimes he threatened merchants and forced them to 'donate' a lot of money to the Shinsengumi. If the merchant did not do what he wanted, Serizawa would destroy his store.

Nobody knew why Serizawa had become that way. In Osaka, he killed a sumo wrestler after an argument about something that was hardly important at all. Some people said he did it to make Kondô angry. But it was also true that Serizawa was a violent drunk.

Serizawa did have strong political beliefs, however. He was a sonnô jôi activist, and from his point of view, the men of the Shieikan Dôjô did not have such a vision. He thought they were just low-ranking samurai who were following great men such as Matsudaira Katamori and the shogun.

" Kondô said sonnô jôi was important, and he came to Kyoto to make it a reality under the shogun. But I think it was just an excuse. I think he wanted to climb the samurai ladder," Serizawa said to one of his men from Mito.

Serizawa and Kondô were in the same position. Serizawa didn't like it, and he went too far. Finally, Aizu became worried about his repeated acts of violence.



Despite their concern, though, both Aizu and the Shinsengumi were too busy to do anything about this problem because so many sonnô jôi supporters were making trouble in Kyoto.

Around that time, a lot of famous sonnô jôi supporters came from the domain of Chôshû (now Yamaguchi Prefecture). In the late 1850s, there was a famous private school called the Shôkason Juku in Chôshû. It was run by Yoshida Shôin, and he taught his students to believe in sonnô jôi. He thought that would make Japan into a country that was just as strong as the Western nations. He believed that to achieve this goal, Japan had to be united again under the emperor.

However, Yoshida Shôin's ideas were too extreme for the shogun. In the end, he was arrested and executed by the government in 1860. But when he died, his followers had already created a network that reached all over Japan.

Shôin's followers even persuaded powerful members of the imperial court to put pressure on the Tokugawa shogunate to attack the foreigners in Japan.

Once they found out that the government was reluctant to attack the foreigners, the men decided to move the imperial court to Chôshû so that they could take power from the Tokugawas. However, the shogunate learned about their plan before they could do anything.

The shogun ordered the domains of Aizu and Satsuma to stop Chôshû. Satsuma, which was in the far south of Kyushu, was one of the most powerful han in Japan.

On August 18, Satsuma and Aizu, along with the pro-shogunate aristocrats, took over power in the court. They immediately threw out seven important members who had joined with the men who wanted to overthrow the government. The Chôshû samurai were also forced out of Kyoto. This event is called the August 18 Coup.

The situation was so dangerous that Aizu asked the Shinsengumi to start patrolling Kyoto. The Shinsengumi were told that they could kill or arrest any suspicious samurai or rôshi. This was the first important mission of the Shinsengumi.

After the success of the coup, Aizu found that the Shinsengumi was quite useful. They wanted to turn the Shinsengumi into a powerful fighting force, and to do that, Aizu needed to remove any members that they could not depend on from the group. Their targets were Serizawa Kamo and his men.

Samurai from Aizu secretly met with Kondô and told him about their plans. On September 18, Serizawa and his followers were attacked. Hijikata, Okita, and Yamanami, Kondô's most trusted men, killed Serizawa and Hirayama while they were sleeping.

Niimi Nishiki, the other leader of the Mito group, had already been killed before this assassination was carried out.

Three months later, Noguchi Kenji, the last remaining member from Mito, was ordered to commit seppuku. He was just 21 years old when he took his own life. Kondô and his group took complete control of the Shinsengumi.

Serizawa's funeral was held on September 20. When it was over, Kondô and Hijikata went to a restaurant in the Gion district of Kyoto. They discussed how they would run the Shinsengumi from now on.

" Aizu has guaranteed that they will give us enough money to run the Shinsengumi. They didn't like it when we had to ask the merchants for money," Kondô said to Hijikata Toshizô, his best friend.

" So, you accepted their proposal to pay us," said Hijikata.

" I said that I was hesitant. It is a samurai's duty to serve his lord. I couldn't ask Lord Matsudaira for money," said Kondô.

Hijikata asked, " So what was their reaction?"

" They said that they'll give us at least enough money to run the organization," said Kondô.

" That sounds good," said Hijikata and took a drink of his sake.

" We have to follow the samurai code strictly. We have to do everything that's written both in our organization's rules and in our oath. It looks like we're going to be busy from now on. There are a lot of enemies active in Kyoto," Kondô said.

“ Chôshû is still dangerous. We have to remove all the Chôshû samurai and other activists from Kyoto. This is the will of both the emperor and the shogun. But it won't be easy to carry out kôbu gattai. There are a lot of things that can go wrong,” Hijikata said, listening to the sound of a shamisen (a traditional Japanese stringed instrument) coming from outside of the room.

Kôbu gattai was the strategy that the Tokugawa shogunate was hoping would improve the situation in Japan. It means ‘union of the court and shogunate.’ When the shogunate approached the imperial court and asked for their cooperation during this difficult time, they proposed a wedding between Tokugawa Iemochi, the 14th shogun, and Emperor Kômei's sister, Kazunomiya.

The two married in 1862, and this event greatly strengthened the relationship between the shogunate and the emperor.

The shogunate had another reason for promoting kôbu gattai. Once the emperor's sister was married to the shogun, it would be very difficult for the sonnô jôi supporters to say anything against him. If the people who believed in sonnô jôi respected the emperor, they had to approve of kôbu gattai because it was the emperor who had decided to work with the shogun.

“ I don't think the Chôshû samurai care about kôbu gattai. They think the emperor is being used. Emperor Kômei is asking the shogun to remove the foreigners from our country as soon as

possible. If the shogun doesn't do it soon, they will use it as an excuse to try to overthrow the shogunate again," Kondô said.

Hijikata slowly poured some sake into Kondô's cup. " Have you ever seen a foreigner?" he asked.

" No," said Kondô.

" I saw one in Yokohama once. I don't think they care at all about our samurai ways, so I can understand why the sonnô jôi supporters hate them. But on the other hand, it's true that their technology is so advanced that they could easily turn us into a colony. I understand why the shogun doesn't want to attack them," said Hijikata.

Kondô replied, " You know what real loyalty is. We have to follow Lord Matsudaira and the shogun, no matter what happens. Even if the position of the sonnô jôi supporters is understandable, they're our enemy because they're trying to destroy the shogunate." Kondô was angry.

" I agree. But what I'm trying to say is that the shogun is showing respect to our divine emperor. If the shogun and emperor can work together to help us catch up with the Western countries, we can remove the foreigners sooner or later," said Hijikata, his voice still calm.

" You may be right. But I don't know how sonnô jôi can succeed without hurting the shogun. We have to support kôbu gattai so we can remove the foreigners as the shogun has commanded. Aizu and Satsuma will be the key in doing this," said Kondô.

“ So, do you think we can really be an effective fighting force against the foreigners? What we’re doing right now is just police work. We need to be with the shogun to achieve our goal. We can’t just stay in Kyoto as police officers,” said Hijikata.

“ I agree. But the situation in Kyoto is too dangerous. If we can’t protect the emperor, it will be the end of kôbu gattai. As long as this situation continues, we need to stay in Kyoto. Some radical rôshi believe that if they attack foreigners, it will force the government into a very difficult position. But the rôshi’s plan for removing the foreigners is too dangerous,” said Kondô. Even as he said it, he felt the same frustration as Hijikata. Kondô dreamed of becoming famous as the hero who removed all the foreigners from Japan. The problem was that he had no idea how to make his dream come true.

The years 1863 and 1864 were a turning point for the sonnô jôi movement. The plan to bring in a new era by removing the Tokugawa shogun would move forward quickly. But that night, neither Kondô nor Hijikata knew that the tide of history was changing. They just felt relieved that they had been able to deal with the Serizawa problem thanks to the support of Aizu.

**January, 1881**

**Kabato Prison, Hokkaido**

“ So, Kondô hated the Shinsengumi’s role as a police force. And he had his own vision of sonnô jôi under kôbu gattai,” said Tsukigata. He was very interested when Nagakura told him about Kondô’s dream of being the samurai who removed the foreigners from Japan.

“ You know, in those days everybody was influenced by sonnô jôi. Not only the people who hated the Tokugawas, but also supporters of the shogunate believed in it. They weren’t fighting about whether sonnô jôi was right or wrong. They were fighting about how it would be carried out. Some people thought it should be done by the emperor alone, while others thought that he should work together with the shogun. Chôshû didn’t believe that they needed the shogun. But Kondô and Hijikata could not accept sonnô jôi without him,” said Nagakura.

“ But Kondô’s dream never came true. The Shinsengumi became famous for their police work in Kyoto,” said Tsukigata.

“ Yes, that’s true. So after Serizawa’s death, Kondô wanted to go back to Edo when the shogun left Kyoto. But it was Lord Matsudaira who asked Kondô to stay. I don’t know why Lord Matsudaira counted on him so much,” said Nagakura.

“ I heard that Lord Matsudaira himself tried to resign from his job in Kyoto,” said Tsukigata.

“ Yes, he was in very poor health at the time. Governing Kyoto in 1860 was a really hard job. But eventually, he decided to continue serving the shogunate in Kyoto. He stayed there until Tokugawa

Yoshinobu, the last shogun, left for Edo after his army was defeated at the Battle of Toba Fushimi,„ said Nagakura.

“ Even you complained about Kondô to Lord Matsudaira, and it was he who mediated between the two of you,„ said Tsukigata.

“ It was after the battles in Kyoto against Chôshû in 1864. I wrote a letter to Lord Matsudaira complaining about Kondô. I was so angry at Kondô's attitude. He behaved like a daimyô after the Ikeda-ya Incident and the Battle of Kinmon Gate. Kondô was so proud of these successes that he stopped respecting his men. But Lord Matsudaira asked me to support Kondô and tell him to take care of everyone. I realized that Lord Matsudaira was counting on him,„ said Nagakura.

“ I see, „ Tsukigata said and continued, “ You were a very important part of the Shinsengumi's success. Without you, the Shinsengumi would never have become so famous.„

“ Thank you. It was strange, but when Lord Matsudaira asked me to work with Kondô, my anger disappeared. As I said, I was very close to Kondô and had a lot of sympathy for him,„ said Nagakura. As he spoke, Nagakura remembered the night of the Ikeda-ya Incident. He looked at the thumb of his left hand. There was a scar on it, evidence of the injury that he had received when he fought at the Ikeda-ya.

“ That's your battle scar from the Ikeda-ya, isn't it? „ said Tsukigata, smiling.



“ Yes, one of the enemy samurai slashed Tôdô’s forehead and then tried to kill him. Tôdô couldn’t see well because blood was running into his eyes. I cut in between Tôdô and his opponent and pushed Tôdô back. Then the enemy attacked me. He was a strong, skillful swordsman. He slashed at me so many times that my clothing was all cut up. Finally, he tried to slash my hand, and I was able to cut him from his cheek to his neck. He fell down, and I tried to finish him, but my sword was broken. The only thing I could do was to grab his sword. That was when I realized that I had cut my thumb. Then, I killed him with a final stab,” Nagakura said.

“ I’ve always wanted to hear about the Ikeda-ya Incident from you,” said Tsukigata.

### ◆[Part 3](#)◆

## **We Are the Shinsengumi**

**Summer, 1864**

**Kyoto**

After the August 18 Coup, Kondô and Hijikata were frustrated. First, Lord Matsudaira was in poor health. For Kondô and Hijikata, it was very important to have the support of the lord of Aizu. At one time, Lord Matsudaira even resigned from his job as governor of Kyoto. Shortly after, however, he was reappointed by the shogunate. However, no one knew how long he would be able to stay in this important job.

Second, Kondô and Hijikata needed to show some results to the public. The Shinsengumi had already arrested many anti-shogunate activists, but that was not enough. They needed to do something that no one else could.

After the coup, there were still a lot of Chôshû supporters hiding in Kyoto. The Shinsengumi found them one by one and questioned them to find out where the other supporters were hiding. Sometimes they tortured the Chôshû samurai to get more information about their network.

“ What we are doing? ” Hijikata asked Okita Sôji, an original member of the Shieikan Dôjô. Okita was a very talented swordsman and was like a younger brother to both Kondô and Hijikata.

“ We’re just arresting a bunch of rogues. We’re no better than garbage collectors. We didn’t join the Shinsengumi to be doing a job like this, ” said Hijikata.

Okita smiled and said, “ You’ve been too frustrated recently. Let’s go somewhere that you can change your mood. I found a nice little restaurant that will give us some women for the night. It’s right near the Kizu-ya in Shimabara. ”

“ You have to take care of yourself. I heard you’ve been coughing up blood. You know that woman aren’t good for your health, ” said Hijikata.

“ But I heard that one of the women’s customers is from Kumamoto. I think he’s connected with Chôshû. I pretended to be the son of a rich merchant from Edo. And I gave the man’s servant a big tip. He told me that his master has been busy meeting with samurai that the servant has never seen before, ” said Okita.

“ Interesting, ” replied Hijikata.

“ Let’s go and bring the servant back here. And the women will be good for both of us, ” said Okita, laughing.

“ I wish I could be optimistic like you, ” said Hijikata. Now he was smiling too.

“ Well, all we can do is wait. We’re certain to get lucky sooner or later,” said Okita.

The servant was working for Miyabe Teizô, a famous sonnô jôi activist and Chôshû supporter. The Shinsengumi arrested his servant and found that Miyabe was hiding himself at a charcoal dealer’s store called the Masu-ya.

During the late afternoon on June 4, 1864, the Shinsengumi went to the Masu-ya and arrested the owner. They were surprised to find a lot of weapons, including guns, at his warehouse.

They also found a letter at the man’s house and used it to confirm that the owner of the shop was Furudaka Shuntarô, an important Chôshû supporter. Furudaka was only pretending to be a charcoal dealer. The truth was that he was networking with many samurai from Chôshû and other areas to support the anti-shogunate movement.

“ We just caught a big fish,” said Kondô, excited. Okita laughed and said, “ Yes, this is a very big fish. And it might be a good idea to slice it up a bit. Let’s make some sashimi.”

“ You’re terrible,” said Kondô, laughing. Okita was always pleased when Kondô praised him.

Furudaka was taken to the building used by the Shinsengumi. The Shinsengumi men asked him many questions, but he would not say anything. They decided to torture him.

First, they hung him upside down by his feet. They hit him again and again with a bamboo sword. But still Furudaka said nothing. In the middle of the torture session, Hijikata Toshizô came into the warehouse. He walked over to Furudaka and said, " It seems that you're a brave man. You have said nothing. But can you continue to be so stubborn? I don't think so.」 Hijikata then took out a nail and drove it through the instep of Furudaka's foot, hammering it down as the man's screams filled the warehouse.

Hijikata did not stop there. Next, he put a candle on the nail and lit it. The heated wax poured down into the hole in Furudaka's foot.

No one could stand pain like that, and Furudaka finally started talking. He told them that his group was planning to attack just before the Gion Matsuri, one of the most important festivals in Kyoto. Around that time, the weather is often bad. There is a lot of rain, and it is sometimes windy too. The group was planning to set fire to the imperial palace on a windy day. They were also planning to kidnap Nakagawa-no-miya, a famous leader who supported kôbu gattai. After that, they planned to kidnap Emperor Kômei and take him to Chôshû. Finally, they were also planning to assassinate Matsudaira Katamori and even Tokugawa Yoshinobu, the shogun's guardian, who would become the 15th Tokugawa shogun in 1867.

There was little evidence that any of it was real. Some people believed that Furudaka was just making things up so that the

Shinsengumi would stop torturing him. But it was true that Furudaka was one of the most important members of the anti-shogunate movement. And it was also true that Furudaka was trying to destroy the shogunate.

The members of Furudaka's group came from not only Chôshû but also places such as Tosa (now Kochi Prefecture) and Higo (now Kumamoto Prefecture). Kondô immediately reported this fact to Aizu and Kuwana.

Kuwana (now Mie Prefecture) was an important domain beside Nagoya. Its daimyô was the younger brother of Matsudaira Katamori. His name was Matsudaira Sadaaki. Like his brother, he was responsible for keeping the peace in Kyoto.

Kondô immediately decided to attack the places where members of Furudaka's group gathered. First of all, since Furudaka had already been arrested, it was likely that the Chôshû group would try to move up the schedule for their plans.

Sometime around early evening on June 5, Kondô ordered members of the Shinsengumi to make a careful search of all the places where members of Furudaka's group were known to gather.

" Are Aizu and Kuwana ready?" Kondô asked Okita.

" Not yet . . . It may take several more hours for them to prepare," Okita replied.

" We can't wait! We'll have to start without their help. Tell one of the men to contact Aizu and Kuwana and let them know what we're

doing. Your group will search the east side of the Kamogawa River. I'll take the west side," said Kondô.

Kondô took nine men with him and Hijikata took twenty-three. Okita Sôji and Nagakura Shinpachi were with Kondô. They knocked on the door of every inn and restaurant in downtown Kyoto.

It was around 10 at night when Kondô's group arrived at the Ikeda-ya Inn. Kondô felt that there was something strange about it. The Ikeda-ya was located just 300 m away from the Kyoto residence of the lord of Chôshû.

During the Tokugawa Era, the police were not allowed to enter the daimyô's residences, so this location was quite safe for the rebels.

Kondô knocked on the door of the Ikeda-ya Inn. When the owner heard the knock, he thought it was some rôshi from Chôshû who were arriving late. When he opened the door and saw the Shinsengumi, he was shocked. Kondô saw the owner's surprised face and realized immediately that this was the place he was looking for. Kondô told his men to surround the inn and wait.

" Okita, Nagakura, and Tôdô, follow me," said Kondô and stepped inside with them.

The owner tried to warn the samurai on the second floor of the danger, but Kondô hit him with the butt of his sword. The owner fell to the floor unconscious.

Kondô and Okita ran up to the second floor, where they found more than 20 samurai. These men were members of the anti-

shogunate movement, and they were talking about what to do now that Furudaka had been arrested.

“ Don’t do anything stupid, ” said Kondô, watching them all carefully.

After a second of silence, the room erupted in panic. The battle of the Ikeda-ya Inn began with just the four Shinsengumi leaders inside.

## **January, 1881**

### **Kabato Prison, Hokkaido**

“ So, you were watching the movements of the suspects from the first floor, ” said Tsukigata, excited that he could finally hear the real story of the Ikeda-ya Incident from a member of the Shinsengumi.

“ I started to run up the stairs, but they were narrow, and it was not a good position to fight from. So Tôdô and I ran back down to the first floor to wait for someone to come down. There were also five men around the building. I could hear Kondô when he shouted. After a second of silence, I heard footsteps. Immediately, several samurai jumped down in front of me. We were in a courtyard, and they came from the second floor. Kondô and Okita were standing on the stairs, so the members of Furudaka’s group ran to the other side to escape. They jumped down into the courtyard. I killed them immediately. One



of them even tried to run to the toilet. I chased him there and cut him down from behind,” Nagakura said.

“ So Kondô and Okita fought the men on the second floor,” said Tsukigata.

“ No, after the rebels panicked, Kondô ran down to the first floor. Soon, we were surrounded by samurai. Kondô stood in the room facing the backyard. That way, the enemies’ escape was cut off.”

“ What did Okita do?” asked Tsukigata.

“ He stayed on the second floor. There were several good swordsmen who tried to attack him. But Okita was amazing. He killed one samurai with the first cut of his sword. But then, unfortunately, he started coughing. He had tuberculosis. Every time he coughed, blood came up, and it started to choke him. He somehow made it to the first floor and fainted,” Nagakura said.

“ Do you remember how many samurai you killed?” asked Tsukigata.

“ I killed several of them. One of them was going outside when he realized that our men were all around the inn. He turned back and came at me. I just cut him down,” said Nagakura.

Tsukigata asked, “ What was Kondô doing?”

“ We were separated, so I couldn’t see him well. But several samurai surrounded him. Kondô fought well, but he was almost killed several times. Fortunately, Hijikata’s group arrived and helped Kondô and me. Tôdô was already badly injured. Okita was

unconscious. When Hijikata arrived, there were only two of us who were still able to fight. If Hijikata had come 10 minutes later, I don't know if Kondô and I would have survived,” said Nagakura.

“ That was when the troops from Aizu and Kuwana came, right?” Tsukigata asked.

“ Yes, but it was interesting that Hijikata didn't allow them inside. He wanted to show them that the Shinsengumi could handle the situation. The Aizu and Kuwana men only arrested samurai who ran away from the inn,” said Nagakura. Telling the story brought back many memories, and he remembered the smell of blood all over his uniform.

“ After it was all over, we marched to the Mibu office of the Shinsengumi. There were people everywhere watching us from the side of the street. I still remember Tôdô's face. It was completely covered with blood. Kondô's and my clothes were cut to pieces. When the members of Furudaka's group tried to escape, they attacked our men who were surrounding the Ikeda-ya. Unfortunately, some of them were killed or injured. We put them on wooden stretchers. Everybody who watched us march through the city was shocked. They were so surprised they couldn't say a word,” said Nagakura. As he spoke, he did not look nostalgic or seem to be feeling any regret. He was just excited. Despite the great number of men who had been hurt or killed that night, it seemed to have become a proud memory for him.

Tsukigata thought, " This is a real warrior. There probably aren't many men like him in our country anymore."

The clouds parted, and moonlight came into the room. Tsukigata placed some wood on the fire. He said, " Some people say that if the Ikeda-ya had not been attacked, the Tokugawa Era could not have lasted until 1867."

" You mean that what we did extended the Tokugawa Era? " asked Nagakura.

" Yes. It was a huge loss to Chôshû. Even though some of the members like Katsura were able to escape, it took them more than a year to reorganize," said Tsukigata.

" In those days, we didn't have any time to think about the big picture. We were sure that Chôshû would attack soon. All we knew was that we needed to destroy them as soon as possible. Then the shogun's allies would attack their domain and kill them. We were proud to know that we were working for the shogun, " said Nagakura.

Tsukigata wanted to hear the rest of Nagakura's story, but it was already late. He had to go out into the forest with the prisoners to cut trees in the morning.

It was the middle of winter, so he needed to be well rested. There was also a battle in Kabato Prison. It was a battle against the cold.

" It's an amazing story, and I'd like to hear more tomorrow. Let's have dinner. Our food isn't very good, but I have a bottle of shôchû

liquor that my family sent to me from Kyushu. I'll open it tomorrow for you," said Tsukigata.

Nagakura stood up and bowed.

"It's an honor for us to have you here. Tomorrow will be the first day of training. Unfortunately, I have to go into the forest, but I will join the training before evening," Tsukigata said and escorted Nagakura to his bedroom.

## **Late summer and fall, 1864**

### **Kyoto and Edo**

When news of the Ikeda-ya Incident reached the leaders of Chôshû, they were angry. They decided to contact the emperor to explain their actions. But the shogunate would not let them get near the imperial palace. If they wanted to contact the emperor, they had no choice but to attack the shogunate. Chôshû had troops in various places around Kyoto, but samurai from Aizu, Kuwana, and Satsuma were watching their movements.

After the Ikeda-ya Incident, the Shinsengumi became famous. The daimyô of Aizu ordered them to attack the Chôshû troops and push them out of Kyoto. Finally, Chôshû and the shogun's forces fought by the Kinmon Gate at the imperial palace on July 19.

Around that time, the Shinsengumi was busy with the conflict in Fushimi in the southern suburbs of Kyoto. However, when they heard the sound of shooting in downtown Kyoto, they returned and joined the Aizu soldiers at the imperial palace.

At one point in the Battle of Kinmon Gate, the Chôshû soldiers were able to get inside the palace. However, they were slowly pushed back by the forces of the shogunate. Matsudaira Katamori had been sick in bed, but he came to the palace and encouraged his men to fight. When they realized that they were losing, Chôshû decided to pull back their army.

It became clear that the shogun's side was going to win, and the Shinsengumi sent men to Mt. Tennô-zan in the western part of Kyoto to clean up the last Chôshû troops. Finally, Maki Izumi and all of the other Chôshû leaders committed seppuku there. Kondô showed great respect when he found Maki's body.

During the battle, there was a terrible fire in Kyoto. It burned most of the city. Many men who had been captured during the Ikeda-ya Incident, as well as Furudaka Shuntarô, were tortured and executed because the prison guards were afraid of more fighting in the chaos after the fire.

These were the glory days of Kondô's Shinsengumi. They were greatly appreciated by the shogunate side for their attack on the Ikeda-ya Inn. In addition, Aizu and the shogun gave them special

awards for their important role in the battle at the imperial palace. Kondô became a notorious figure for both samurai and the general public.

Some of the older members like Nagakura, Yamanami, and Tôdô hated to see Kondô acting as if he was some kind of celebrity. Sometimes he acted like a daimyô and treated his men arrogantly. It was around that time that Nagakura Shinpachi and his supporters complained about Kondô to Lord Matsudaira.

Lord Matsudaira, however, asked Nagakura and the others to keep silent because he believed that the Shinsengumi was necessary for Kyoto's safety.

After meeting with Lord Matsudaira, Kondô said to Nagakura, " I'll be careful from now on. And I want to forget about everything that has happened between us up until now."

Nagakura said, " I also have to apologize. I'm sorry for causing trouble inside the Shinsengumi."

The two men drank a toast.

" We both come from the bottom rank of the samurai class. Hijikata and I were born as farmers. You and Okita were samurai, but you threw away your status and joined us. We have to focus on our goal and never forget where we came from," said Kondô.

" I agree. We've finally proven the Shinsengumi can be effective, and of course you're happy with the results. But I just wanted you to

see that it wouldn't have happened without the efforts of the original members," Nagakura said.

" Yes, that's true. And it's also true that we've become very big. We need to think about how we're going to run this organization," Kondô said.

" You said you're going to Edo. Maybe it would be a good idea for you to recruit some rôshi to strengthen the group," said Nagakura as he drank his sake.

Kondô needed Nagakura. He wanted Nagakura to contact his former lord in Matsumae. At that time, the lord of Matsumae was a rôjû, one of the highest officials in the shogunate. Kondô needed to ask Matsumae to persuade the shogun to visit Kyoto.

The plan was all Matsudaira Katamori's idea. He wanted the shogun to visit Kyoto as soon as possible. After the Chôshû attack on the imperial palace, Lord Matsudaira wanted to show the public that the emperor and the shogun were still closely allied. For this reason, Lord Matsudaira wanted to make one more effort to get the shogun to visit Kyoto. From Kondô's point of view, it was very exciting to be part of an important political matter such as this one.

In Edo, Kondô met with the lord of Matsumae. Kondô wanted to show his achievement to the people of his village. A man who came from a family of farmers was meeting with a great lord to discuss

matters that were important to the whole nation. The lord of Matsumae agreed to help, and asked the shogun to visit Kyoto.

In the past, it would have been impossible for Kondô to take on such an important role because Japan was a feudal society. The situation had changed because the whole country was in chaos. And this chaos would affect Kondô's fate within just a few years.

" I think he's forgotten his original vision. Kondô is just thinking about his fame within the shogunate. These days, he doesn't really care about sonnô jôi. I thought kôbu gattai was the best way to make sonnô jôi a reality. But after seeing how serious the Chôshû people were, I became confused and asked myself if I was really doing the right thing," said Tôdô Heisuke to Itô Kashitarô, his old friend.

Tôdô was meeting with Itô in Edo. He wanted to discuss his worries about the Shinsengumi with his friend. Like Hijikata, Okita, Nagakura, and Yamanami, Tôdô had been a student of the Shieikan Dôjô and was an original member of the Shinsengumi. Tôdô had arrived in Edo earlier than Kondô.

Itô said, " I heard you did a great job at the Ikeda-ya."

" Well, I have a big sword cut on my forehead. But I'm still alive," said Tôdô.

" I'm sorry about your sword. It was a wonderful weapon," said Itô. Tôdô's sword had been a family treasure. He had used it at the



Ikeda-ya Inn, but during the fighting, his sword had been badly damaged.

Tôdô said, “ Well, it was a tough battle. But after the Ikeda-ya Incident, I began to wonder if the Tokugawa shogun is really serious about sonnô jôi. I started to think just like Kusaka, Maki, and the other Chôshû people. They believed that without changing the government, it will be impossible to fix the country’s problems.”

Itô nodded. He asked, “ So, what do you want me to?”

“ I know you’re serious about sonnô jôi. I would like you to join the Shinsengumi and help us to change our direction. I think you could be a big help to us. I want you to meet with Kondô,” said Tôdô.

When Kondô arrived in Edo, Itô met with him and accepted his invitation to join the Shinsengumi.

Kondô recruited 24 new members in Edo. They returned to Kyoto on October 27.

To show his respect for Itô Kashitarô, Kondô asked him to be his top advisor.

At the end of 1864, Kyoto was quiet. A lot of the city had been burned in the fire. During this time, the fighting also quieted down. Chôshû needed a break after all the things that had happened to them. Right before the Battle of Kinmon Gate, Chôshû had been attacked by foreign battleships. Chôshû had formally begun jôi, the “ expel the barbarian” movement in May of 1863. They fired on

any Western ships that tried to pass through the channel at Shimonoseki, Chôshû's port. British, American, French, and Dutch ships then attacked them and took Chôshû's gun batteries in August of 1864.

During the same month, Chôshû's samurai were forced to leave Kyoto after the Battle of Kinmon Gate. The army of the Tokugawa shogun and his allies moved 150,000 soldiers toward the border of Chôshû.

Since Chôshû was already badly weakened, they could not do anything to stop the shogun's army. They had no choice but to surrender, and three karô, high-ranking members of the clan, committed seppuku to show that they were loyal to the shogun.

Around the end of 1864, everything was quiet. But this was just the calm before the storm.

## ◆[Part 4](#)◆

# Names That Will Go Down in History

**February to March, 1865**

**Kyoto**

One day in January of 1865, Itô Kashitarô invited Tôdô Heisuke and Yamanami Keisuke to have dinner with him. First, they went to see Nishi-hongan-ji Temple.

The Shinsengumi were planning to move there in March. Their new office was separated from the temple buildings by a bamboo fence. Aizu had already placed a pair of cannons in front of it.

“ The monks may complain when we execute prisoners,” Tôdô said.

“ Well, the funerals will be more convenient with the monks right next door,” Itô laughed.

After seeing the new office, the men walked up to the Gion district. Kyoto was still cold, so they decided to have something hot to eat. In Gion, they chose a small restaurant serving sake and Japanese hot pot.

“ I don’t like Kondô’s lifestyle. He spends too much time in expensive restaurants with the Aizu samurai. We all need to talk with each other more,” Itô said.

Yamanami Keisuke respected Kondô because he was an expert with the sword. When Kondô decided to come to Kyoto with Kiyokawa Hachirô, Yamanami was excited to go with him. However, after the Ikeda-ya Incident, Yamanami felt the same frustration as Nagakura and Tôdô. Now, he, too, hoped that Itô would be able to change the Shinsengumi.

When they arrived at Itô’s favorite restaurant, Saitô Hajime was waiting for them. He had already started drinking. Saitô was also from the Shieikan Dôjô and was one of the key members of the Shinsengumi.

During dinner, Itô said, “ Both Satsuma and Chôshû were attacked by foreign battleships.” Both Tôdô and Yamanami knew this, but they did not know what it meant. From their point of view, it was simply part of sonnô jôi. But then Itô told them something very surprising. He said, “ When the fighting against the foreigners was over, both Satsuma and Chôshû realized that they had been crazy to start jôi without any serious preparation. Now Chôshû has decided to open itself up to the foreigners. They are trying to improve the domain with Western technology. Sooner or later, Satsuma and Chôshû will start working together, and they will try to create a

modern country under the emperor. The old system with the shogun and daimyô is out of date.„

“ I heard there are a lot of political troubles in Chôshû,„ Tôdô said.

“ Yes. After Chôshû surrendered, a conservative group took power. But Takasugi Shinsaku and other sonnô jôi leaders fought back and took control again.

Now, Chôshû is under the leadership of young samurai,„ Itô said.

“ So, what is the Shinsengumi’s role in all of this?„ Yamanami asked.

“ Well, we need to see what happens. I’m going to try to talk to Kondô to find out what he’s thinking. We can’t just be the shogun’s watchdog anymore. I don’t think the shogunate has an answer for the country’s problems. We need to think about the future of this nation. And I think that what Chôshû is doing now may be the right thing to do,„ Itô said.

“ So, you don’t believe in sonnô jôi anymore? „ Yamanami asked.

“ Well, sonnô means respecting the emperor. It’s the most important belief for our nation. And it’s important to defend our country from foreign invasion. But without modern technology and a new society, we’ll never be able to realize our goal. To achieve sonnô jôi, we need to learn about Western culture and change our nation,„ Itô said.

“ You’re saying that the era of the shoguns is finished,” said Yamanami.

“ Yes, I believe it’ll all be over within a few years. Big changes are coming to Japan. And we all need to think about how the Shinsengumi can serve the nation,” Itô said.

“ What does that mean? What kind of nation will it be? I can’t see Japan without the shogun,” Yamanami said.

“ If you read history books, you’ll see that Japan was founded by the emperor’s ancestor, and that he was divine. The shogun is just governing this nation for the emperor. If the shogun doesn’t do a good job, we can change things if we have the emperor’s approval. There are several past examples of this happening. Our nation and the emperor are forever, but the shogun is not,” said Itô.

It was something that Yamanami Keisuke had never thought about before. He was really impressed by Itô’s ideas. As for Saitô, he just shut his eyes and listened. Yamanami sensed that Saitô already knew what Itô was going to talk about.

While Itô, Tôdô, Yamanami, and Saitô were in Gion, Kondô and Hijikata were in Mibu, where the Shinsengumi’s headquarters was located. They were having a secret meeting.

The Shinsengumi had recently killed a rôshi from Tosa. He was one of the men from a group that was planning to attack Osaka Castle.

“ Isn’t it strange? Why were they going to attack Osaka Castle with such a small group? ” Hijikata asked.

“ Yes, this is a real mystery. Something is going on behind the scenes. Chôshû is becoming active again. And they’re contacting rôshi from Tosa, Saga, and other places, ” said Kondô.

“ We need to keep an eye on it. Also, I think Itô is dangerous. He might be a Chôshû spy, ” Hijikata said.

“ I’m going to wait until he does something, ” said Kondô.

“ You know, Itô and Yamanami are becoming closer. I don’t think it’s good at all. The Shinsengumi will be divided if Itô gathers too many followers, ” Hijikata said.

“ We’re planning to move our headquarters to Nishi-hongan-ji Temple soon, but it seems Yamanami doesn’t like the idea, ” said Kondô.

“ We can use Itô as long as he’s loyal to us. He has a big network, and he knows a lot about what’s happening. But he’s going to be dangerous if he starts trying to change the men’s thinking. Above all, Yamanami has a lot of friends in our group. And so do Nagakura, Tôdô, and Saitô, ” said Hijikata.

“ Well, I think we can trust Saitô. He’s giving us a lot of good information. Thanks to him, we know everything that Itô is saying, and all about his network, ” said Kondô.

“ I’ve heard that Itô is talking to dangerous people like Nakaoka Shintaro, Sakamoto Ryôma, and even men from Chôshû, ” said

Hijikata.

“ But we know everything that’s happening. Whatever Itô says to Saitô is reported back to us,” said Kondô.

Yamanami Keisuke was worried. He believed that what Itô had said was right. But he could not betray Kondô. He was also worried because he knew Kondô did not trust him anymore.

He thought, “ It’s true. Kondô has become a servant of the Tokugawas. And the Shinsengumi has become an important organization. I can’t accept moving the headquarters to Nishihongan-ji Temple. We don’t need such a large place. The Shinsengumi has changed completely from when it was formed.”

Finally, Yamanami decided to disappear. He felt there was already a barrier between himself and Kondô. And recently, he had started to hate Kondô. To save his friendship with Kondô and to avoid future trouble, he decided that the best thing was to get out of the Shinsengumi.

Soon after Yamanami left the Shinsengumi, Kondô ordered Okita Sôji to look for him. Okita found him in Ôtsu, east of Kyoto.

Men of the Shinsengumi were not allowed to leave the organization. If they tried to do so, the punishment was death.

When Nagakura and Itô found out that Yamanami had been arrested, they went to visit him. Since Yamanami was his friend and an original member of the group, Nagakura wanted to save him.



" Run away now before Kondô comes. I'll say you escaped. Don't think about it. Just leave now," said Nagakura.

But Yamanami had already decided that he wanted to die.

Yamanami said, " I want to thank you for your friendship. But don't worry. I'm already prepared to die here. This is the best way."

Soon, Kondô and Hijikata arrived. " No one is allowed to quit the Shinsengumi. You know what you must do. You will commit seppuku," Kondô said to Yamanami.

Yamanami looked at him and said, " Thank you for letting me die like a samurai." Then he asked Okita be his kaishaku, the person who cuts off the head of a samurai after he has committed seppuku.

" I accept," said Okita.

" Don't do it until I tell you to," said Yamanami.

Yamanami sat down Japanese-style, and stabbed his short sword into his stomach. He cut himself slowly and deeply from left to right.

Finally, Yamanami said, " Now!"

" I'm sorry!" Okita shouted as he chopped off Yamanami's head.

" He was a real samurai. I've never seen such a beautiful death," said Kondô. Yamanami was buried with full honors.

**1866 to 1867**

**Kyoto**

After the death of Yamanami, Itô decided to get rid of Kondô as quickly as possible. He wanted to change the Shinsengumi from 'the shogun's watchdog' to a real sonnô jôi organization. However, it would not be easy.

First of all, Matsudaira Katamori depended on Kondô. After the Battle of Kinmon Gate, Kyoto had become the base of the shogun and his government. It would be quite difficult to take over the Shinsengumi in such a situation.

While Itô was waiting for his chance, the situation suddenly changed. Chôshû was already under the control of an anti-Tokugawa group. They started to modernize their han by importing Western technology instead of continuing with the jôi movement.

Satsuma had been doing the same thing. As Itô had said, these two important han were moving closer together. Men such as Sakamoto Ryôma were trying to help them form an alliance despite their hate for each other.

Sakamoto Ryôma was a rôshi from Tosa, a han in the south part of the island of Shikoku. He mediated the talks between Satsuma and Chôshû in Kyoto. Finally, these former enemies made a secret alliance at the beginning of 1866.

Around that time, the Shinsengumi was asked to patrol the Fushimi area. On January 23, 1866 the local police found Sakamoto at the Terada-ya Inn in Fushimi. They attacked the Terada-ya, but

Ryôma was able to escape. He was hurt but was protected at the Kyoto residence of the lord of Satsuma.

Before Sakamoto was attacked, Kondô went with a representative of the shogun to Hiroshima, the han beside Chôshû. They planned to meet with representatives of Chôshû and question them about whether Chôshû was keeping its promise to the shogunate. However, they were refused entry to Chôshû. The shogun was angry, and decided to send an army to Chôshû. Fighting began on April 24, 1866.

Because of its secret agreement with Chôshû, Satsuma did not join the shogun's army. An even more serious problem was that the morale of the soldiers was low because almost all the han that supported the shogun were suffering from internal conflicts. Many samurai questioned whether it was a good idea to fight against Chôshû when their own domains were having so many financial problems. Surprisingly, though, Chôshû was well prepared, and they fought back strongly.

While the shogun's army was fighting, Tokugawa Iemochi, the 14th Tokugawa shogun, died in Kyoto. The shogunate decided to offer a ceasefire. This caused a lot of damage to the shogun's reputation.

In December, Tokugawa Yoshinobu became the 15th Tokugawa shogun. He was the last shogun in Japanese history. Unfortunately,

within a month of his becoming shogun, Emperor Kōmei, the most important supporter of the shogunate, died.

Itô Kashitarô believed that a new era in which the emperor would rule Japan was about to begin. He decided to speed up his plans.

Itô went to Kyushu and met with many sonnô jōi activists. Among them was a man named Nakaoka Shintaro. He had helped Sakamoto Ryōma to negotiate the alliance between Chōshū and Satsuma.

After returning to Kyoto, Itô met with Kondō. Itô mentioned that he wished to leave the Shinsengumi. It was March 13.

" I would like to form a group to guard the tomb of Emperor Kōmei with some of the other men," Itô said.

" I know that you were very loyal to the emperor. Your wish must be respected," said Kondō and approved his request.

" Of course, we would like to ally with the Shinsengumi and will help you anytime you need it," Itô said.

" I appreciate that very much. So, who will be going with you?" Kondō asked.

Itô told him that there were 13 men who planned to follow him. Tōdō Heisuke was one of them. Itô continued, " And I would like to have Nagakura and Saitō too."

" If that's the case, you can take Saitō with you," said Kondō. He then invited Itô to a farewell party with Hijikata and Okita the next

day.

After leaving the Shinsengumi, Itô started contacting various rôshi who were against the shogunate. He made his headquarters at Kôdai-ji Temple.

On June 10, Itô was informed that Kondô and other important Shinsengumi members had received formal status as samurai. From Itô's point of view, it was sad to see Kondô chasing status under a government that was quickly losing power.

Kondô, on the other hand, was very pleased. He felt that his work was finally being appreciated by the shogun.

However, for some members of the Shinsengumi, the news was not welcome. Finally, 10 of them tried to leave the group. Four of them were killed and the others were expelled.

While the Shinsengumi was facing this internal conflict, the shogunate was about to fall.

In autumn, the domain of Tosa tried to persuade the shogun to step down. Kondô wanted to get information about Tosa's actions, so he approached Gotô Shôjirô. Gotô was the most important advisor of the lord of Tosa, but Gotô just ignored Kondô.

On November 9, the shogun announced that he was going to return all power to the imperial court. The next day, the emperor approved the Taisei Hôkan, the Restoration of Imperial Rule. It was

the end of the Tokugawa shogunate. But Kyoto was still under the control of the shogun.

Itô thought about taking over the Shinsengumi quickly to keep peace and order in Kyoto in the name of the emperor.

While he was making his plans, Itô learned that Sakamoto Ryôma and Nakaoka Shintaro had been attacked in Kyoto on the night of November 15. Ryôma had died that night.

Itô was shocked. He strongly believed that the Shinsengumi had done it, and he was not alone. A lot of other people believed that it had been the Shinsengumi that attacked Sakamoto and Nakaoka as well. However, Kondô strongly denied that the Shinsengumi had done it.

On November 17, Nakaoka died too. Itô decided that he had to attack Kondô within a few days and told Tôdô and Saitô about his plan. As soon as he found out about Itô's plan, Saitô reported it to Kondô.

On November 18, Kondô invited Itô to dinner. He said that he wanted to discuss the matter of financial support from Aizu for Itô's new group. Kondô served a lot of sake to Itô.

After the meeting was over, Itô was walking through an alley called Abura Kôji. Moonlight was shining down on the roof tiles. He was walking slowly because of all the sake he had drunk. Suddenly, several men appeared. They stepped forward out of the silent night.

Itô tried to change direction, but when he turned around, he saw another man standing behind him.

“ This is not funny. What’s going on? ” Itô asked.

Immediately, the man behind him brought his sword down on Itô’s head.

Itô died without having a chance to fight back. Itô’s attendants ran away when they saw Itô was dead.

“ I did what you asked, ” the samurai who killed Itô said to Kondô. Kondô ordered his soldiers to leave Itô’s body where it was. Then he ordered Nagakura to kill Itô’s men when they came to take Itô’s body back to Kôdai-ji Temple.

Nagakura Shinpachi and his men rushed to the place where Itô had been attacked. Members of the Shinsengumi were hidden in the shadows of the houses waiting for the arrival of Itô’s men.

A few hours later, Tôdô and the others appeared at the site of the killing. Nagakura and his men surrounded and killed them. Nagakura wanted to save Tôdô, but one of the Shinsengumi men cut him down in the middle of the battle.

Kanô Washio had left the Shinsengumi with Itô. When Itô was assassinated, Kanô escaped and was protected by Satsuma. He could not forgive Kondô. From his point of view, the killing was completely without honor. Kanô watched and waited for a chance to take revenge.

Right after the emperor announced that he was forming a new government on December 9, 1867, Tokugawa Yoshinobu left for Osaka.

In Kyoto, the Tokugawa forces were at Nijô-jô Castle, which was under the control of the domain of Mito. The Shinsengumi was ordered to join them at Nijô-jô Castle. Aizu was no longer in control of Kyoto.

Soon the Aizu forces moved again to Osaka, and the Shinsengumi was ordered to Fushimi. There was a shogunate office called the Fushimi Bugyôsho located there, and the Shinsengumi began working from it.

On December 24, Kanô Washio found out that Kondô was visiting Nijô-jô Castle. He told Abe Jûrô about this, and they decided to wait for Kondô on his way back to Fushimi.

In the early evening, they found Kondô at Tanba-guchi, close to Fushimi, and shot him. Kondô took the bullet in his shoulder. Luckily for Kondô, his guard immediately kicked Kondô's horse. It started running with Kondô still on its back, and he was able to escape to the Fushimi office.

Nine days later, the Tokugawa army attacked the forces of Satsuma and Chôshû at Toba and Fushimi. It was the last battle in the Kyoto area before the beginning of the Meiji Period.



**January, 1881**

**Kabato Prison, Hokkaido**

" But Kanô Washio was the man who was responsible for the death of Kondô, " Nagakura said to Tsukigata. He continued, " When Kondô surrendered at Nagareyama in Chiba, he used the name Ôkubo Yamato. The army of the new government suspected he was actually Kondô, though. They brought Kanô to see him, and Kanô proved that it was really Kondô."

" It was the ghost of Itô using Kanô to get revenge on Kondô, " Tsukigata said.

" Have you heard of a man named Abe Jûrô, who went after Kondô in Fushimi? He's in Hokkaido now, " said Tsukigata.

" No, never, " said Nagakura.

" He's an apple farmer these days, " said Tsukigata.

" Really? " said Nagakura.

" As you know, Hijikata died in the Battle of Hakodate, but if he had survived, Abe would have tried to assassinate him, " said Tsukigata.

After escaping from Nagareyama, Hijikata secretly came to Edo. He met Katsu Kaishû and other former high-ranking members of the Tokugawa shogunate. He wanted them to contact the new government and ask them to save Kondô's life. But nobody made an effort.

“ You know, Kondô was abandoned by the Tokugawas. From their point of view, he was too dangerous. I told Kondô not to fight for men like them. But Kondô wouldn’t listen. He was hated by Chôshû because of the Ikeda-ya Incident. And many people thought it was he who killed Sakamoto Ryôma. They had wanted to execute Kondô from the beginning. The men from the shogunate were afraid to risk anything by asking the new government to save Kondô. For them, Kondô was just a farmer,” Nagakura said.

Kondô was executed on April 25, 1868 in Itabashi, a suburb of Edo. His execution was open to the public. His nephew and friends watched his last moments. Kondô’s last words were spoken to one of the prison guards. He said, “ Thank you for taking care of me all this time.”

After visiting Edo, Hijikata joined the pro-Tokugawa army and went north. He fought at Utsunomiya, Aizu, and finally at Hakodate in Hokkaido. He was killed at the Battle of Hakodate on May 11, 1869. The pro-Tokugawa rebellion ended with his death.

“ You know Okita Sôji followed Kondô a month later. He had been hiding in a gardener’s house in Edo. But he was dying of tuberculosis. I heard he wanted to fight and die until his final moment. I always liked him, yet I could never understand him. But his skill with the sword was incredible. Kondô, Hijikata, and Okita all died within two months of one another,” Nagakura said.

At Kabato Prison, the temperature was -26°C. A snow storm started early in the morning. Tsukigata decided to cancel all activities outside the prison. He ordered the guards to check all the cells to make sure the prisoners were okay.

He worked with the prisoners in the bush. His room was not so different from their cells.

Under these tough conditions, Tsukigata and the prisoners had a sense of unity. He asked some prisoners to warm the meeting room where Nagakura was starting to train the guards. That day, Nagakura Shinpachi showed his skill in fighting without a sword. After the training, Tsukigata offered Nagakura the dinner he had promised the night before. He said, " Thank you. It was an amazing story you told me last night. The training was excellent too. You haven't lost any of your skill in the last 15 years," said Tsukigata.

" No, that's not true. I can't win against time," said Nagakura.

" But once you stand up to fight, your posture and attitude change completely," Tsukigata said.

" I use my internal energy rather than muscle," Nagakura said with a smile.

One of the prisoners was serving food to them. Tsukigata thanked him. He was always nice to the prisoners. He asked Nagakura, " Do you know where he comes from?"

Nagakura replied, " I have no idea."

“ He’s from Satsuma. He was a follower of Saigô Takamori. But he was wounded and captured. After the war, he was released, but he went to ask his colleagues for mercy for Saigô at the government office in Kagoshima. At that time, he attacked one of the policemen there,” Tsukigata explained.

The Satsuma Rebellion was in 1877. It was led by Saigô Takamori, a former general and political leader. During the Meiji Restoration, he had been a hero who took Edo Castle and helped to end the rule of the shogunate.

Saigô was one of the most important members of the Meiji government. But after a series of political disagreements, he left office and returned to his hometown of Kagoshima. Saigô and his supporters had a lot of sympathy for the former samurai who lost most of their privileges. Finally, they decided to fight against the government.

“ Was that prisoner in the battle against the shogun?” Nagakura asked Tsukigata.

“ Yes, he was in Fushimi when the Battle of Toba-Fushimi happened,” said Tsukigata. He called the man from Satsuma and asked him to sit down with them.

Tsukigata said, “ I heard that you saw Saitô Hajime when you were captured during the Satsuma Rebellion.” When he said this, Nagakura looked surprised. In most cases, the Meiji government did not persecute the former pro-Tokugawa samurai too harshly. After

the fighting ended, the new government recruited a lot of their former enemies to help form the new nation.

After the Tokugawa shogun surrendered to the imperial army in 1868, Saitô Hajime joined the army of the lord of Aizu and continued to fight against the new Meiji government until Lord Matsudaira finally surrendered in September, 1868.

" Saitô was recruited by the government just before the Satsuma Rebellion started," Tsukigata said.

" I heard he did a great job," Nagakura said.

" Yes, during the battle, he jumped into a group of enemies with his sword in his hand. He created terrible confusion among them," said Tsukigata.

" What's Saitô doing now?" asked Nagakura.

" I heard he's a museum guard," said the prisoner from Satsuma.

" I met him when he went to Aizu. He fought at Aizu, and once they were defeated, he even went with them into exile," Nagakura said.

The man from Satsuma lifted his head slowly. He looked Nagakura in the eyes and said with a smile, " I thought it was strange. Saitô was arrested by Satsuma during the fighting in Aizu. Then he arrested me during the Satsuma rebellion."

" I have no idea who will be right or wrong tomorrow. I remember when I was nine years old. I was arrested with my family and thrown

into prison. My uncle was a samurai who believed in sonnô jôi. When the daimyô of our domain changed his mind, my uncle was arrested and executed. We all were in prison. Now, I'm working as a warden under the Meiji government. You never know what will happen in the future, so I have to treat my prisoners well,„ Tsukigata said.

“ I killed a lot of people in Kyoto. Some of them were very talented men. Sometimes I wonder what would have happened if I hadn't killed them. I wonder if those men would have been useful to the country now,„ said Nagakura.

“ Those were the times you lived in. It wasn't just the Shinsengumi that killed a lot of talented people. The new government did it too. I was from Fukuoka. I still wonder what my uncle would be doing now if he hadn't been executed, „ said Tsukigata.

“ So what did Saitô Hajime do for you?„ Nagakura asked.

“ He saved my life. After I was captured, he was kind to me. He didn't say much, but he listened when I talked about my family, and he was curious about my views on the Shinsengumi. He was proud that Matsudaira Katamori played the role of go-between in his marriage. Oh, and one more thing. In his unit, there were some soldiers who had belonged to the Mimawarigumi. He didn't like them at all. Something must have happened when he was in Kyoto,„ said the prisoner.

Nagakura laughed and said, " Everybody hated the Mimawarigumi. They were another police force recruited from samurai families. No rôshi, no farmers, just sons of rich samurai. I think it was they who killed Sakamoto Ryôma."

" I heard that around the time of the Battle of Toba-Fushimi, the Shinsengumi was asked to join with the Mimawarigumi. Kondô and Hijikata were quite angry and protested," Tsukigata said.

" Yes, I was angry too. They thought that we were making too much trouble. But we demanded that we be able to continue fighting as the Shinsengumi. We wanted to be the Shinsengumi until the end. Even after I left Kondô following the battle of Kôfu, I was still a member of the Shinsengumi in my heart," said Nagakura.

After the prisoner from Satsuma left, Tsukigata brought out the shôchû liquor. " This is the shôchû that my wife sent me. Let's drink some," he said. Tsukigata poured some shôchû into Nagakura's cup.

" Kondô was a great man. At least he didn't give up when things got tough," said Nagakura, after taking a drink of shôchû.

Tsukigata Kiyoshi nodded and closed his eyes for a moment. Suddenly, he saw trees, grass, and blue sky. He could even smell the grass on the warm, gentle wind. He felt terribly nostalgic. Was this his hometown of Fukuoka? No, there was a mountain behind the

field. Soldiers were resting after a terrible battle. He was among them.

It was the Satsuma Rebellion, the last war of the former samurai against the government.

Tsukigata recited a haiku by Matsuo Bashô to himself:

Summer grasses  
Are all that is left  
Of warriors' dreams.

Nagakura stood up and said, " I hear a wolf howling in the forest.  
What a wonderful sound."



# Word List

- ・本文で使われている全ての語を掲載しています (LEVEL 1、2)。ただし、LEVEL 3 以上は、中学校レベルの語を含みません。
- ・語形が規則変化する語の見出しは原形で示しています。不規則変化語は本文中で使われている形になっています。
- ・一般的な意味を紹介していますので、一部の語で本文で実際に使われている品詞や意味と合っていないことがあります。
- ・品詞は以下のように示しています。

名 名詞	代 代名詞	形 形容詞	副 副詞	動 動詞	助 助動詞
前 前置詞	接 接続詞	間 間投詞	冠 冠詞	略 略語	俗 俗語
頭 接頭語	尾 接尾語	記 記号	関 関係代名詞		

## A

- **abandon** 名 ①自暴自棄 ②気まま、奔放 動 ①捨てる、放棄する ②(計画などを)中止する、断念する
- **abolish** 動 廃止する、撤廃する
- **about to** 《be-》まさに～しようとしている
- **above all** とりわけ、何よりも
- **Abura Kōji** 油小路《京都市街を走る通り名》
- **accept** 動 ①受け入れる ②同意する、認める
- **according to** ～に従って
- **achieve** 動 成し遂げる、達成する、成功を収める
- **achievement** 名 ①達成、成就 ②業績
- **act** 名 行為、行い 動 ①行動する ②機能する ③演じる
- **active** 形 ①活動的な ②積極的な ③活動[作動]中の
- **activist** 名 活動家、実践主義者
- **activity** 名 活動、活気
- **actually** 副 実際に、本当に、実は
- **addition** 名 ①付加、追加、添加 ②足し算 **in addition** 加えて、さらに

- **advanced** 動 advance (進む)の過去、過去分詞 形 上級の、先に進んだ、高等の
- **advisor** 名 忠告者、助言者、顧問
- **affect** 動 ①影響する ②(病気などが)おかす ③ふりをする 名 感情、欲望
- **agreement** 名 ①合意、協定 ②一致
- **all** 熟 above all とりわけ、何よりも **all alone** ただ一人で **all over** 全て終わって、万事休す **first of all** まず第一に
- **alley** 名 路地、裏通り、小道
- **alliance** 名 同盟、協調 **form an alliance** (～と)同盟する
- **allow** 動 ①許す、《-… to》…が～するのを可能にする、…に～させておく ②与える
- **ally** 動 同盟する、連合する 名 同盟国、味方
- **alone** 熟 all alone ただ一人で
- **along with** ～と一緒に
- **amazing** 動 amaze (びっくりさせる)の現在分詞 形 驚くべき、見事な
- **American** 形 アメリカ(人)の 名 アメリカ人

## WORD LIST

- ☐ **analysis** 名 分析, 解析 (学)  
☐ **ancestor** 名 先祖, 祖先  
☐ **ancient** 形 昔の, 古代の  
☐ **anger** 名 怒り  
☐ **angrily** 副 怒って, 腹立たしげに  
☐ **announce** 動 (人に) 知らせる, 公表する  
☐ **anti-shogunate** 名 反幕府, 幕府 (将軍) 排斥派 (の)  
☐ **anti-tokugawa** 名 反徳川幕府, 徳川幕府 (将軍) 排斥派 (の)  
☐ **anybody** 代 ①《疑問文・条件節で》誰か ②《否定文で》誰も (～ない) ③《肯定文で》誰でも  
☐ **anymore** 副 《通例否定文, 疑問文で》今はもう, これ以上, これから  
☐ **anytime** 副 いつでも  
☐ **apologize** 動 謝る, わびる  
☐ **appear** 動 ①現れる, 見えてくる ②(～のように) 見える, ～らしい  
☐ **appoint** 動 ①任命する, 指名する ②(日時・場所などを) 指定する  
☐ **appreciate** 動 ①正しく評価する, よさがわかる ②価値 [相場] が上がる ③ありがたく思う  
☐ **approach** 動 ①接近する ②話を持ちかける 名 接近, 方法, 取り組み  
**tough approach** 厳しい姿勢, 手段  
☐ **approval** 名 ①賛成 ②承認, 認可  
☐ **approve** 動 賛成する, 承認する  
☐ **argument** 名 ①論争, 口論 ②論拠, 理由  
☐ **aristocrat** 名 貴族, 特権階級の人  
☐ **army** 名 軍隊, 《the -》陸軍  
☐ **arrest** 動 逮捕する 名 逮捕  
☐ **arrival** 名 ①到着 ②到達  
☐ **arrogant** 形 尊大な, 傲慢な, 無礼な, 横柄な  
☐ **arrogantly** 副 傲慢に, 横柄に  
☐ **art of the sword** 剣術, 剣法  
☐ **as** 熟 as for ～に関しては, ～はど

うかと言うと as if まるで～のように  
に as long as ～する以上は, ～である限りは

- ☐ **assassin** 名 暗殺者  
☐ **assassinate** 動 ①暗殺する ②(名誉や人格を) 傷つける  
☐ **assassination** 名 暗殺, おとしめること  
☐ **assistant** 名 助手, 補佐, 店員 形 援助の, 補佐の  
☐ **at least** 少なくとも  
☐ **at one time** かつては, ある時は  
☐ **attack** 動 ①襲う, 攻める ②非難する ③(病気が) おかす 名 ①攻撃, 非難 ②発作, 発病  
☐ **attendant** 形 つき添いの, 伴う 名 つき添い人, 案内係, アテンダント  
☐ **attitude** 名 姿勢, 態度, 心構え  
☐ **August 18 Coup** 八月十八日の政変《文久3年8月18日(1863年9月30日)に公武合体派が朝廷における尊皇攘夷派一掃を行った政変》  
☐ **avoid** 動 避ける, (～を) しないようにする  
☐ **award** 動 (賞などを) 与える, 授与する 名 賞, 賞品

## B

- ☐ **back** 熟 fight back 反撃に転じる, 応戦する  
☐ **background** 名 背景, 前歴, 生い立ち  
☐ **backyard** 名 裏庭  
☐ **badly** 副 ①悪く, まずく, へたに ②とても, ひどく  
☐ **bamboo** 名 竹(類), 竹材 形 竹の  
☐ **barbarian** 名 野蛮人, 無教養者  
☐ **bark** 名 ①ほえる声, となり声 ②木の皮 動 ほえる, どなる  
☐ **barrier** 名 さく, 防壁, 障害(物), 障

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 Z

壁 動 防壁で囲む

□ **base** 名 基礎, 土台, 本部 動 《-on ~》〜に基礎を置く, 基づく□ **battery** 名 ①電池, バッテリー ②(野球の)バッテリー ③1セット(の装置)□ **battle** 名 戦闘, 戦い 動 戦う□ **Battle of Kinmon Gate** 禁門の変《元治元年7月19日(1864年8月20日), 京都御所蛤御門近くで起きた長州藩と薩摩・会津藩の衝突》□ **Battle of Toba-Fushimi** 鳥羽・伏見の戦い《1868年, 京都南郊の上鳥羽・下鳥羽・竹田・伏見地区で旧幕府軍と新政府軍の間で行われた戦い》□ **battleship** 名 戦艦□ **be about to** まさに〜しようとしている□ **be cut off** 断ち切られる□ **be made up of** 〜で構成されている□ **bedroom** 名 寝室□ **beginning** 動 begin (始まる)の現在分詞 名 初め, 始まり□ **behave** 動 振る舞う□ **behind** 副 ①〜の後ろに, 〜の背後に ②〜に遅れて, 〜に劣って 副 ①後ろに, 背後に ②遅れて, 劣って far behind かなり遅れて□ **belief** 名 信じること, 信念, 信用□ **believer** 名 信じる人, 信奉者, 信者□ **belong** 動 《-to ~》〜に属する, 〜のものである□ **below** 副 ①〜より下に ②〜以下の, 〜より劣る 副 下に[へ]□ **beside** 副 ①〜のそばに, 〜と並んで ②〜と比べると ③〜とはずれて□ **betray** 動 裏切る, 背く, だます□ **better** 動 get better 上達する, 腕が上がる no better than 〜に等しい□ **bit** 動 bite (かむ)の過去, 過去分詞 名 ①小片, 少量 ②《a-》少し, ちょっと□ **blood** 名 ①血, 血液 ②血統, 家柄 ③気質□ **border** 名 境界, へり, 国境 動 ①接する, 境をなす ②縁どりをつける□ **bottom** 名 ①底, 下部, すそ野, ふもと, 最下位, 根底 ②尻 形 底の, 根底の□ **bow** 動 (〜に)お辞儀する 名 ①お辞儀, えしゃく ②弓, 弓状のもの□ **brave** 形 勇敢な 動 勇敢に立ち向かう□ **British** 形 ①英国人の ②イギリス英語の 名 英国人□ **building** 動 build (建てる)の現在分詞 名 建物, 建造物, ビルディング□ **bullet** 名 銃弾, 弾丸状のもの□ **bunch** 名 房, 束, 群れ a bunch of 大勢の□ **bureaucrat** 名 役人, 官僚主義的な人□ **bury** 動 ①埋葬する, 埋める ②覆い隠す□ **bush** 名 低木, やぶ, 未開墾地□ **butt** 名 ①尻 ②(たばこの)吸いさし ③(武器・道具の)大きいほうの端□ **by the time** by the time 〜する時まで

## C

□ **calendar** 名 カレンダー, 暦□ **calm** 形 穏やかな, 落ち着いた 名 静けさ, 落ち着き calm before the storm 嵐の前の静けさ 動 静まる, 静める□ **cancel** 名 取り消し, 使用中止 動 取り消す, 中止する□ **candle** 名 ろうそく□ **cannon** 名 大砲

## WORD LIST

- ☐ **capital** 名 ①首都 ②大文字 ③資本(金) 形 ①資本の ②首都の ③最も重要な ④大文字の  
☐ **capture** 動 捕える 名 捕えること, 捕獲(物)  
☐ **career** 名 ①(生涯の・専門的な)職業 ②経歴, キャリア  
☐ **carry out** [計画を] 遂行する  
☐ **case if that's the case** もしそうだとしたら  
☐ **catch up with** ～に追いつく  
☐ **ceasefire** 名 停戦, 休戦  
☐ **celebrity** 名 ①有名人, 名士 ②名声  
☐ **cell** 名 ①細胞 ②小区分, 小室, 独房  
☐ **certain** 形 ①確実な, 必ず～する ②(人が)確信した ③ある ④いくらかの 代 (～の中の)いくつか  
☐ **challenge** 名 ①挑戦 ②課題, 難問, 努力目標 動 ①挑戦する ②喚起する ③異議を唱える  
☐ **channel** 名 ①チャンネル ②通路, 水路, 経路 ③海峡 動 水路になる, 道を開く  
☐ **chaos** 名 無秩序, 混乱状態  
☐ **charcoal** 名 木炭  
☐ **chase** 動 ①追跡する, 追い[探し]求める ②追い立てる  
☐ **check** 動 ①照合する, 検査する ②阻止[妨害]する ③(所持品を)預ける 名 ①照合, 検査 ②小切手 ③(突然の)停止, 阻止(するもの) ④伝票, 勘定書  
☐ **cheek** 名 ほお  
☐ **China** 名 ①中国《国名》②《c-》陶磁器, 瀬戸物  
☐ **choice** 名 選択(の範囲・自由), えり好み, 選ばれた人[物] **have no choice but to** ～するしかない 形 精選した  
☐ **choke** 動 ①息が詰まる, 窒息する ②つかえる 名 窒息  
☐ **chop** 動 たたき切る, 切り刻む 名
- 一撃, チョップ, 切り身  
☐ **civil** 形 ①一般人の, 民間(人)の ②国内の, 国家の ③礼儀正しい **civil war** 内戦, 戦国時代  
☐ **clan** 名 ①氏族 ②一家, 一門  
☐ **class system** 階級制度  
☐ **clean up** 一掃する  
☐ **clear** 形 ①はっきりした, 明白な ②澄んだ ③(よく)晴れた 動 ①はっきりさせる ②片づける ③晴れる **clear the land** 土地を広げる, 土地を切り開く 副 ①はっきりと ②すっかり, 完全に  
☐ **closely** 副 ①密接に ②念入りに, 詳しく ③びったりと  
☐ **clothing** 動 clothe (服を着せる)の現在分詞 名 衣類, 衣料品  
☐ **co-commander** 名 同格の司令官, 指揮官  
☐ **coast** 名 海岸, 沿岸 **off the coast of** ～沖に  
☐ **code** 名 ①法典 ②規準, 慣例 ③コード, 番号 動 コード化する  
☐ **colleague** 名 同僚, 仲間, 同業者  
☐ **collector** 名 集める人, 収集家 **garbage collector** ごみ収集人  
☐ **colony** 名 植民[移民](地)  
☐ **come** 熟 **dream come true** 夢の実現  
☐ **command** 動 命令する, 指揮する 名 命令, 指揮(権)  
☐ **commander** 名 司令官, 指揮官  
☐ **commit** 動 ①委託する ②引き受ける ③(罪などを)犯す  
☐ **Commodore Perry** ペリー提督  
☐ **complain** 動 ①不平[苦情]を言う, ぶつぶつ言う ②(病状などを)訴える  
☐ **complete** 形 完全な, まったくの, 完成した 動 完成させる  
☐ **completely** 副 完全に, すっかり

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- **concern** 動 ①関係する, 《be -ed in [with] ~》~に関係している ②心配させる, 《be -ed about [for] ~》~を心配する 名 ①関心事 ②関心, 心配 ③関係, 重要性
- **condition** 名 ①(健康) 状態, 境遇 ②《-s》状況, 様子 ③条件 動 適応させる, 条件づける
- **confirm** 動 確かめる, 確かにする
- **conflict** 名 ①不一致, 衝突 ②争い, 対立 ③論争 動 衝突する, 矛盾する
- **confuse** 動 混同する, 困惑させる, 混乱させる
- **confusion** 名 混乱(状態)
- **connect** 動 つながる, つなぐ, 関係づける
- **conservative** 形 ①保守的な ②控えめな, 地味な
- **consider** 動 ①考慮する, ~しようと思う ②(〜と)みなす ③気にかける, 思いやる
- **contradict** 動 矛盾する, 否定する, 反論する
- **contradiction** 名 ①否定, 反対 ②矛盾
- **control** 動 ①管理[支配]する ②抑制する, コントロールする 名 ①管理, 支配(力) ②抑制 in control of ~を支配して, ~を掌握して take control of ~を制御[管理]する, 支配する
- **convenient** 形 便利な, 好都合な
- **cooperation** 名 ①協力, 協業, 協調 ②協同組合
- **cough** 名 せき, せき払い 動 せきをする
- **count** 動 ①数える ②(〜を…と)みなす ③重要[大切]である count on ~を頼りにする, 当てにする 名 計算, 総計, 勘定
- **countryside** 名 地方, 田舎
- **coup** 名 ①予期しないこと, 不意の一撃 ②クーデター August 18 Coup 八月十八日の政変《文久3年8

月18日(1863年9月30日)に公武合体派が朝廷における尊皇攘夷派一掃を行った政変》

- **court** 名 ①中庭, コート ②法廷, 裁判所 ③宮廷, 宮殿 imperial court 皇室, 朝廷
- **courtyard** 名 中庭
- **cover** 動 ①覆う, 包む, 隠す ②扱う, (〜に)わたる, 及ぶ ③代わりを務める ④補う 名 覆い, カバー
- **craftspeople** 名 職人, 工芸家
- **crazy** 形 ①狂気の, ばかげた, 無茶な ②夢中の, 熱狂的な
- **create** 動 創造する, 生み出す, 引き起こす
- **criminal** 形 犯罪の, 罪深い, 恥すべき 名 犯罪者, 犯人
- **crisis** 名 ①危機, 難局 ②重大局面
- **criticize** 動 ①非難する, あら探しをする ②酷評する ③批評する
- **cross over** (領域・枠などを)越える
- **crowded** 動 crowd (群がる)の過去, 過去分詞 形 混雑した, 満員の
- **curious** 形 好奇心の強い, 珍しい, 奇妙な, 知りたがる
- **current** 形 現在の, 目下の, 通用[流通]している 名 流れ, 電流, 風潮
- **customer** 名 顧客
- **cut off** 《be-》断ち切られる

## D

- **damage** 名 損害, 損傷 動 損害を与える, 損なう
- **darkness** 名 暗さ, 暗やみ
- **date** 熟 out of date 時代遅れの
- **day** 熟 in those days 当時は one day ある日 these days この頃は
- **deal** 動 ①分配する ②《-with [in] ~》~を扱う 名 ①取引, 扱い ②(不特定の)量, 額

## WORD LIST

- **dealer** 名 販売人, ディーラー
- **death** 名 ①死, 死ぬこと ②《the-》  
終えん, 消滅
- **decision** 名 ①決心 ②決定, 判決  
③決断(力)
- **deeply** 副 深く, 非常に
- **defeat** 動 ①打ち破る ②だめにす  
る 名 ①敗北 ②挫折
- **defend** 動 防ぐ, 守る, 弁護する
- **demand** 動 ①要求する, 尋ねる  
②必要とする 名 ①要求, 請求 ②需  
要
- **deny** 動 否定する, 断る, 受けつけ  
ない
- **depend** 動 《-on [upon] ~》①~  
を頼る, ~をあてにする ②~による
- **desire** 動 強く望む, 欲する 名 欲望,  
欲求, 願望
- **despite** 副 ~にもかかわらず
- **destroy** 動 破壊する, 絶滅させる,  
無効にする
- **direction** 名 ①方向, 方角 ②《-s》  
指示, 説明書 ③指導, 指揮
- **disagreement** 名 (意見の) 不一  
致, 相違, 不適合
- **disappear** 動 見えなくなる, 姿を  
消す, なくなる
- **discriminate** 動 ①見分ける, 識  
別する, 区別する ②差別する
- **discuss** 動 議論[検討]する
- **display** 動 展示する, 示す 名 展示,  
陳列, 表出
- **district** 名 ①地方, 地域 ②行政区
- **divide** 動 分かれる, 分ける, 割れる,  
割る
- **divine** 形 神聖な, 神の
- **domain** 名 ①統治地域, 領土 ②領  
域, 分野 ③藩
- **donate** 動 寄付する, 贈与する
- **downtown** 副 商業地区[繁華街]  
へ 形 商業地区[繁華街]の 名 街の  
中心, 繁華街

- **dream come true** 夢の実現
- **dream of** ~を夢見る
- **drink a toast** 乾杯をする
- **drove** 動 drive (車で行く)の過去
- **Dutch** 形 オランダの 名 オランダ  
人の
- **duty** 名 ①義務(感), 責任 ②職務,  
任務, 関税
- **dying** 動 die (死ぬ)の現在分詞 形  
死にかかっている, 消えそうな

## E

- **easily** 副 ①容易に, たやすく, 苦も  
なく ②気楽に
- **effect** 名 ①影響, 効果, 結果 ②実施,  
発効 動 もたらす, 達成する
- **effective** 形 効果的である, 有効で  
ある
- **effort** 名 努力(の成果)
- **emperor** 名 皇帝, 天皇
- **encourage** 動 ①勇気づける ②  
促進する, 助長する
- **end** 熟 in the end 結局, ついに
- **enemy** 名 敵
- **England** 名 ①イングランド ②英  
国
- **entry** 名 入ること, 入り口
- **equip** 動 備え付ける, 装備する
- **era** 名 時代, 年代
- **erupt** 動 (火山が)噴火する, 噴出  
する, 爆発する, (戦争が)勃発する
- **escape** 動 逃げる, 免れる, もれる  
名 逃亡, 脱出, もれ
- **escort** 動 ①護衛する, 警護する  
②エスコートする, 付き添う 名 ①付  
添人 ②護衛, 護衛船
- **even if** たとえ~でも
- **even though** ~にもかかわらず
- **eventually** 副 結局は

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- **everybody** 代 誰でも, 皆
- **everyone** 代 誰でも, 皆
- **everything** 代 すべてのこと [もの], 何でも, 何もかも
- **everywhere** 副 どこにいても, いたるところに
- **evidence** 名 ①証拠, 証人 ②形跡
- **excellent** 形 優れた, 優秀な
- **excited** 動 excite (興奮する) の過去, 過去分詞 形 興奮した, わくわくした
- **exciting** 動 excite (興奮する) の現在分詞 形 興奮させる, わくわくさせる
- **execute** 動 ①実行する, 執行する ②死刑にする
- **execution** 名 ①実行, 遂行 ②処刑
- **exile** 名 追放 (者), 亡命 (者) go into exile 亡命する, 追放の身となる 動 追放する
- **expect** 動 予期 [予測] する, (当然のこととして) 期待する
- **expel** 動 ①除名する, 免職にする, 退学させる ②追い出す, 吐き出す, 駆逐する ③発射する
- **expert** 名 専門家, 熟練者, エキスパート 形 熟練した, 専門の
- **expression** 名 ①表現, 表示, 表情 ②言い回し, 語句
- **extend** 動 ①伸ばす, 延長 [延期] する ② (範囲が) およぶ, 広がる, (期間などが) 渡る
- **extreme** 形 極端な, 極度の, いちばん端の 名 極端
- **eye** 熟 keep an eye on ~から目を離さない

## F

- **faint** 形 かすかな, 弱い, ぼんやりした 動 気絶する 名 気絶, 失神

- **fall** 名 (国家などの) 没落, 崩壊
- **fame** 名 評判, 名声
- **far** 熟 go too far 度を越す
- **far behind** かなり遅れて
- **farewell** 名 別れ, 別れのあいさつ, 送別会 間 さようなら, ごきげんよう
- **farmer** 名 農民, 農場経営者
- **farming** 動 farm (耕作する) の現在分詞 名 農業, 農作業
- **fate** 名 ①《時にF-》運命, 宿命 ②破滅, 悲運 動 (～の) 運命にある
- **fear** 名 ①恐れ ②心配, 不安 動 ①恐れる ②心配する
- **feel a cold shiver run down one's back** (人) の背筋をぞっとさせる
- **feeling** 動 feel (感じる) の現在分詞 名 ①感じ, 気持ち ②触感, 知覚 ③同情, 思いやり, 感受性 形 感じる, 感じやすい, 情け深い
- **fence** 名 囲み, さく 動 さくをめぐる, 防御する
- **feudal** 形 封建制度の, 封建的な feudal period 封建時代
- **fight back** 反撃に転じる, 応戦する
- **fighting** 名 戦闘 sword fighting 剣術 形 戦闘の, 交戦中の 動 fight の現在分詞
- **figure** 名 ①人 [物] の姿, 形 ②図 (形) ③数字 動 ①描写する, 想像する ②計算する ③目立つ, (～として) 現れる
- **final** 形 最後の, 決定的な
- **financial** 形 ①財務 (上) の, 財務 (上) の, 金融 (上) の ②金融関係者の
- **finished** 動 finish (終わる) の過去, 過去分詞 形 ①終わった, 仕上がった ②洗練された ③もうだめになった
- **fireplace** 名 暖炉
- **first of all** まず第一に
- **fix** 動 ①固定する [させる] ②修理



## WORD LIST

- する ③決定する ④用意する, 整える
- **focus** 名 ①焦点, ピント ②関心の, 着眼点 ③中心 動 ①焦点を合わせる ②(関心・注意を)集中させる **focus on** ~に焦点を合わせる, 集中する
- **follower** 名 信奉者, 追隨者
- **footstep** 名 足音, 歩み
- **for** 熟 as for ~に関しては, ~はどうかと言うと
- **force** 名 ①力, 勢い ②武力, 軍隊 動 ①強制する, 力づくで~する, 余儀なく~させる ②押しやる, 押し込む
- **forehead** 名 ひたい
- **foreigner** 名 外国人, 外国製品
- **forgive** 動 許す, 免除する
- **form** 名 ①形, 形式 ②書式 動 形づくる **form an alliance** (〜と)同盟する **form into** ~を形成する
- **formal** 形 正式の, 公式の, 形式的な, 格式ばった
- **formally** 副 ①正式に, 公式に ②形式的に ③儀式ばって, 堅苦しく
- **former** 形 ①前の, 先の, 以前の ②《the -》(二者のうち)前者の
- **fortunately** 副 幸運にも
- **forward** 形 ①前方の, 前方へ向かう ②将来の ③先の 副 ①前方に ②将来に向けて ③先へ, 進んで 動 ①転送する ②進める
- **France** 名 フランス《国名》
- **freezing** 形 凍えるような
- **French** 名 フランス(人・語)の 名 ①フランス語 ②《the -》フランス人
- **friendship** 名 友人であること, 友情
- **from now on** from now on 今後は
- **frontier** 名 ①国境, 辺境, フロンティア ②《-s》最先端
- **frustrated** 動 frustrate (挫折させ

る)の過去・過去分詞 形 挫折した, 失望した

- **frustration** 名 欲求不満, 失意, 挫折
- **funeral** 名 葬式, 葬列 形 葬式の
- **funny** 形 ①おもしろい, こっけいな ②奇妙な, うさんくさい
- **furnished** 動 furnish (備える)の過去, 過去分詞 形 家具付きの

## G

- **garbage** 名 ごみ, くず **garbage collector** ごみ収集人
- **gardener** 名 庭師, 園芸家
- **gather** 動 ①集まる, 集める ②生じる, 増す ③推測する
- **general** 形 ①全体の, 一般の, 普通の ②おおよその ③(職位の)高い, 上級の **general public** 一般市民 名 大将, 将軍
- **gentle** 形 ①優しい, 温和な ②柔らかな
- **get better** 上達する, 腕が上がる
- **get out of** ~から出て行く
- **get revenge on** (人に)恨み, 遺恨を晴らす, 復讐する
- **get rid of** ~を取り除く, お払い箱にする
- **ghost** 名 幽霊
- **Gion** 名 祇園《京都市東山区の八坂神社近辺の地名》**Gion Matsuri** 祇園祭《970年に始まるとされる八坂神社での祭礼》
- **glory** 名 栄光, 名誉, 繁栄
- **go after** ~の後を追う
- **go down** 敗れる, 負ける
- **go into exile** 亡命する, 追放の身となる
- **go too far** 度を越す
- **go-between** 名 仲人, 仲介者

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- **govern** 動 治める, 管理する, 支配する
- **government** 名 政治, 政府, 支配
- **governor** 名 ①知事 ②支配者, (学校・病院・官庁などの) 長
- **grab** 動 ①ふいにつかむ, ひったくる ②横取りする 名 ひつつかむこと, 横取り
- **grass** 名 草, 牧草(地), 芝生 動 草 [芝生] で覆う [覆われる]
- **greatly** 副 大いに
- **grimly** 副 残忍に, 気味悪く
- **guarantee** 名 保証, 保証書, 保証人 動 保証する, 請け合う
- **guard** 名 ①警戒, 見張り ②番人 動 番をする, 監視する, 守る
- **guardian** 名 監視 [守護] 者
- **guest** 名 客, ゲスト
- **gun** 名 銃, 大砲 動 銃で撃つ

## H

- **haiku** 名 俳句
- **hammer** 名 ハンマー, 金づち 動 ハンマーで打つ
- **hand** 熟 on the other hand 他方で
- **handle** 名 取っ手, 握り 動 ①手を触れる ②操縦する, 取り扱う
- **happening** 動 happen (起こる) の現在分詞 名 出来事, 事件
- **hardly** 副 ①ほとんど〜でない, わずかに ②厳しく, かるうじて
- **harshly** 副 厳しく, 荒く
- **hate** 動 嫌う, 憎む, (〜するのを) いやがる 名 憎しみ
- **have no choice but to** 〜するしかない
- **headquarter** 名 本部, 本拠地
- **heated** 形 熱せられた

- **hesitant** 形 ちゅうちょする, ためらいがちな
- **hidden** 動 hide (隠れる) の過去分詞 形 隠れた, 秘密の
- **hide** 動 隠れる, 隠す, 隠れて見えない, 秘密にする
- **high-born** 形 身分の高い, 名門の出の
- **high-ranking** 形 高位の, 高い階級の
- **history** 熟 tide of history 歴史の流れ
- **hometown** 名 ①生まれ故郷, 出身地 ②現在住んでいる町 形 故郷の
- **honor** 名 ①名誉, 光栄, 信用 ②節操, 自尊心 honor of 〜の名誉 動 尊敬する, 栄誉を与える
- **honorable** 形 ①尊敬すべき, 立派な ②名誉ある ③高貴な
- **how** 熟 no matter how どんなに〜であろうとも
- **however** 副 たとえ〜でも 形 けれども, だが
- **howl** 動 ①遠ばえする, うなる ②(苦痛・怒りなどで) うなる, うめく 名 遠ばえ, うなり (声・音)
- **huge** 形 巨大な, ばく大な
- **hung** 動 hang (かかる) の過去, 過去分詞

## I

- **if** 熟 as if まるで〜のように even if たとえ〜でも if that's the case もしそうだとしたら wonder if 〜ではないかと思う
- **ignore** 動 無視する, 怠る
- **Ikeda-ya** 名 池田屋《京都三条の旅館, 池田屋事件の舞台となった》  
**Ikeda-ya Incident** 池田屋事件《元治元年6月5日(1864年7月8日), 池田屋に潜伏していた長州藩の尊皇攘夷過激派を新撰組が襲撃した事件》

## WORD LIST

- **illusion** 名 ①錯覚, 幻想 ②勘違い, 見間違い
- **immediately** 副 すぐに, ~するやいなや
- **imperial** 形 ①帝国の, 皇帝の, 皇后の ②荘厳なる **imperial court** 皇室, 朝廷
- **import** 動 輸入する 名 輸入, 輸入品
- **improve** 動 改善する [させる], 進歩する
- **in control of** ~を支配して, ~を掌握して
- **in order to** ~するために
- **in support of** ~を支持 [支援] して
- **in the end** 結局, ついに
- **in those days** 当時は
- **incident** 名 出来事, 事故, 事変, 紛争 形 ①起こりがちな ②付随する
- **include** 動 含む, 勘定に入れる
- **incredible** 形 ①信じられない, 信用できない ②すばらしい, とてつもない
- **independent** 形 独立した, 自立した
- **influence** 名 影響, 勢力 動 影響をおよぼす
- **inform** 動 ①告げる, 知らせる ②密告する
- **injured** 動 injure (痛める) の過去, 過去分詞 形 負傷した, (名誉・感情などを) 損ねられた
- **injury** 名 ①けが ②侮辱, 無礼
- **inn** 名 宿屋, 居酒屋
- **instead** 副 その代わりに **instead of** ~の代わりに, ~をしないで
- **instep** 名 足の甲
- **instrument** 名 ①道具, 器具, 器械 ②楽器 ③手段
- **interested** 動 interest (興味を起こさせる) の過去, 過去分詞 形 興味

を持った, 関心のある

- **interesting** 動 interest (興味を起こさせる) の現在分詞 形 おもしろい, 興味を起こさせる
- **internal** 形 内部の, 国内の, 本質的な 名 内部
- **invasion** 名 侵略, 侵害
- **invitation** 名 招待 (状), 案内 (状)
- **isolate** 動 隔離する, 孤立させる
- **itself** 代 それ自体, それ自身

## J

- **Japan** 名 日本《国名》
- **Japanese** 形 日本 (人・語) の 名 ①日本人 ②日本語
- **joke** 名 冗談, ジョーク 動 冗談を言う, ふざける, からかう
- **justice** 名 ①公平, 公正, 正当, 正義 ②司法, 裁判 (官)

## K

- **Kabato prison** 樺戸集治監《北海道月形に明治初期にできた現在の刑務所のような施設》
- **Kan'ei-ji** 名 寛永寺《東京都台東区にある徳川家の菩提所, 天台宗》
- **keep an eye on** ~から目を離さない
- **kidnap** 動 誘拐する 名 誘拐
- **killing** 動 kill の (殺す) の現在分詞 名 殺害, 殺人 形 ①人を殺す, 植物を枯らす ②死ぬほどくたびれる
- **kindness** 名 親切 (な行為), 優しさ
- **knock** 動 ノックする, たたく, ぶつける 名 打つこと, 戸をたたくこと [音]
- **kōbu gattai** 公武合体《幕末期, 公家 (朝廷) と武家 (幕府) を結びつけて

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幕藩体制の再編強化を図ろうとした政治論》

- **Kōdai-ji** 名 高台寺《豊臣秀吉の冥福を祈るため建立した寺院、幕末に御陵衛士が屯所を構えた寺》
- **Kyoto Shugo-Shoku** 京都守護職《京都の治安維持と御所の警護を目的とした幕府の役職》

## L

- **lackey** 名 従僕、(卑屈な)取り巻き
- **ladder** 名 はしご、はしご状のもの
- **land** 熟 clear the land 土地を広げる、土地を切り開く
- **later** 熟 sooner or later 遅かれ早かれ
- **leadership** 名 指揮、リーダーシップ
- **least** 形 いちばん小さい、最も少ない 副 いちばん小さく、最も少なく 名 最小、最少 at least 少なくとも
- **led** 動 lead (導く)の過去、過去分詞
- **life** 熟 take one's own life 自殺する
- **lifestyle** 名 生活様式、ライフスタイル
- **lift** 動 ①持ち上げる、上がる ②取り除く、撤廃する 名 ①持ち上げること ②エレベーター、リフト
- **likely** 形 ①ありそうな、(～)しそうな ②適当な 副 たぶん、おそらく
- **liquor** 名 (強い)酒、蒸留酒
- **lit** 動 light (火をつける)の過去、過去分詞
- **locate** 動 置く、居住する[させる]
- **location** 名 位置、場所
- **long** 熟 as long as ～する以上は、～である限りは
- **long-lasting** 形 長期にわたる、長く続く

- **longer** 熟 no longer もはや～でない[～しない]
- **look for** ～を探す
- **lord** 名 首長、主人、領主、貴族、上院議員
- **loss** 名 ①損失(額・物)、損害、浪費 ②失敗、敗北
- **low-ranking** 形 低位の、低級の
- **loyal** 形 忠実な、誠実な 名 忠実、愛国者
- **loyalty** 名 忠義、忠誠
- **luckily** 副 運よく、幸いにも

## M

- **made up of** 《be-》～で構成されている
- **make it to** ～までたどり着く
- **make something up** 作り話をする、でっち上げる
- **marriage** 名 ①結婚(生活・式) ②結合、融合、(吸収)合併
- **marry** 動 結婚する
- **martial arts** 格闘技、武道
- **master** 名 主人、雇い主、師、名匠 動 ①修得する ②～の主となる
- **matter** 熟 no matter how どんなに～であろうとも no matter what たとえ何が～であろうとも
- **meaning** 動 mean (意味する)の現在分詞 名 意味、意義 形 意味ありげな
- **meaningless** 形 無意味な、つまらない
- **mediate** 動 調停する、とりなす
- **meet with** (人)と約束して会う
- **meeting** 動 meet (会う)の現在分詞 名 ①集まり、ミーティング、面会 ②競技会
- **memory** 名 記憶(力)、思い出
- **mention** 動 (～について)述べる、

# WORD LIST

言及する 名 言及, 陳述

- **merchant** 名 商人, 貿易商
- **mercy** 名 ①情け, 哀れみ, 慈悲 ②ありがたいこと, 幸運
- **middle** 名 中間, 最中 形 中間の, 中央の
- **might** 動 《mayの過去》①～かもしれない ②～してもよい, ～できる 名 力, 権力
- **Mimawarigumi** 名 見回り組《京都市の警備に当たった警備隊》
- **mind** 名 ①心, 精神, 考え ②知性 動 ①気にする, いやがる ②気をつける, 用心する
- **mission** 名 ①使命, 任務 ②使節団, 代表団, 派遣団 ③伝道, 布教
- **mix** 動 ①混ざる, 混ぜる ②(～を)一緒にする 名 混合(物)
- **modern** 形 現代[近代]の, 現代的な, 最近の 名 現代[近代]人
- **modernize** 動 現代的になる, 近代化する
- **moment** 名 ①瞬間, ちょっとの間 ②(特定の)時, 時期
- **monk** 名 修道士, 僧
- **mood** 名 気分, 機嫌, 雰囲気, 憂うつ
- **moonlight** 名 月明かり, 月光
- **morale** 名 士気, 意欲, やる気
- **mostly** 副 主として, 多くは, ほとんど
- **motivation** 名 やる気, 動機
- **move forward** 前進する, 繰り上げる, 行動を起こす
- **move up** 繰り上げる, 前倒しする
- **movement** 名 ①動き, 運動 ②《-s》行動 ③引っ越し ④変動
- **muscle** 名 筋肉, 腕力 動 強引に押し進む, 力づくで進む
- **museum** 名 博物館, 美術館
- **mystery** 名 ①神秘, 不可思議 ②推理小説, ミステリー

## N

- **nail** 名 ①爪 ②くぎ, びょう 動 くぎを打つ, くぎづけにする
- **narrow** 形 ①狭い ②限られた 動 狭くなる[する]
- **nation** 名 国, 国家, 《the-》国民
- **necessary** 形 必要な, 必然の 名 《-s》必要品, 必需品
- **negotiate** 動 交渉[協議]する
- **neither** 形 どちらの～も…でない 代 (2者のうち)どちらも～でない 副 《否定文に続いて》～も…しない
- **nephew** 名 おい(甥)
- **network** 名 回路, 網状組織, ネットワーク
- **news** 名 報道, ニュース, 便り, 知らせ
- **Nishi-hongan-ji** 名 西本願寺《京都市にある浄土真宗本願寺派の本山, 新撰組の屯所にもなった》
- **no better than** ～に等しい
- **no longer** もはや～でない[～しない]
- **no matter how** どんなに～であろうとも
- **no matter what** たとえ何が～であろうとも
- **nobody** 代 誰も[1人も]～ない 名 とるに足らない人
- **nod** 動 ①うなずく, うなずいて～を示す ②居眠りする 名 ①うなずき ②居眠り
- **nor** 接 ①～もまたない neither ～ nor …～も…もない
- **northern** 形 北の, 北向きの, 北からの
- **nostalgic** 形 懐かしい, 郷愁に満ちた, ノスタルジックな
- **nothing but** ～の他は何もない
- **notorious** 形 (悪いことで)有名な, 名うての

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- **now** 熟 from now on 今後は  
 □ **nuisance** 名 うるさい人, やっかい者, 妨害, 迷惑な行為

## O

- **oath** 名 宣誓, 誓い  
 □ **off the coast of** ~沖に  
 □ **offer** 動 申し出る, 申し込む, 提供する 名 提案, 提供  
 □ **officer** 名 役人, 公務員, 警察官  
 □ **okay** 形 《許可, 同意, 満足などを表して》よろしい, 正しい 名 許可, 承認 動 オーケー[承認]する  
 □ **on and on** 延々と, 長々と  
 □ **on the other hand** 一方で  
 □ **on the side of** ~を支持して  
 □ **one by one** 一つずつ, 一人ずつ  
 □ **one day** ある日  
 □ **one time** at one time かつては, ある時は  
 □ **open oneself up to** ~に自身を開放する  
 □ **opponent** 形 敵対する, 反対する 名 競争相手, 敵, 反対者  
 □ **opportunity** 名 好機, 適当な時期 [状況]  
 □ **optimistic** 形 楽観的な  
 □ **order** 熟 in order to ~するために  
 □ **ordinary** 形 ①普通の, 通常の ②並の, 平凡な  
 □ **organization** 名 ①組織(化), 編成, 団体, 機関 ②有機体, 生物  
 □ **original** 形 ①始めの, 元の, 本来の ②独創的な 名 原型, 原文  
 □ **other** ~ on one side and ... on the other 一方で~, そして他方で... on the other hand 他方で  
 □ **out** 熟 out of date 時代遅れの get out of ~から出て行く push someone out of (人)を~からたたき出す  
 □ **over** 熟 all over 全て終わって, 万事休す  
 □ **overcome** 動 勝つ, 打ち勝つ, 克服する  
 □ **overthrow** 動 ①ひっくり返す ②転覆する, 廃止する  
 □ **own** 熟 take one's own life 自殺する  
 □ **owner** 名 持ち主, オーナー

## P

- **pair** 名 (2つから成る) 一对, 一組, ペア 動 対になる[する]  
 □ **palace** 名 宮殿, 大邸宅  
 □ **panic** 名 パニック, 恐慌 動 恐慌を引き起こす, うろたえる  
 □ **passion** 名 情熱, (〜への) 熱中, 激怒  
 □ **past** 形 過去の, この前の 名 過去(の出来事) 副 《時間・場所》〜を過ぎて, 〜を越して 副 通り越して, 過ぎて  
 □ **patrol** 名 ①巡回, パトロール ②巡回者, 偵察隊 動 巡回する, パトロールする  
 □ **pause** 名 ①(活動の)中止, 休止 ②区切り 動 休止する, 立ち止まる  
 □ **pay** 動 ①支払う, 払う, 報いる, 償う ②割に合う, ベイする 名 給料, 報い  
 □ **peaceful** 形 平和な, 穏やかな  
 □ **peasant** 名 農民, 小作人  
 □ **period** 名 ①期, 期間, 時代 ②ピリオド, 終わり feudal period 封建時代  
 □ **persecute** 動 迫害する, 虐待する  
 □ **persuade** 動 説得する, 促して~させる  
 □ **petition** 名 請願(書), 嘆願  
 □ **pleased** 動 please (喜ばす)の過去,

## WORD LIST

- 過去分詞 形 喜んだ, 気に入った
- **point** 熟 point of view 考え方, 視点 turning point 転換点, 変わり目
- **policemen** 名 policeman (警察官) の複数
- **policy** 名 ①政策, 方針, 手段 ②保険証券
- **political** 形 ①政治の, 政党の ②策略的な
- **poorly** 副 ①貧しく, 乏しく ②へたに
- **port** 名 港, 港町, 空港
- **position** 名 ①位置, 場所, 姿勢 ②地位, 身分, 職 ③立場, 状況 動 置く, 配置する
- **possible** 形 ①可能な ②ありうる, 起こりうる as ~ as possible できるだけ~
- **posture** 名 ①姿勢 ②(気取った)態度 ③状況 動 ①ポーズをとる[とらせる] ②気取る
- **pot** 名 壺, (深い)なべ 動 壺に入れる, 鉢植えにする
- **pour** 動 ①注ぐ, 浴びせる ②流れ出る, 流れ込む ③ざあざあ降る
- **powerful** 形 力強い, 実力のある, 影響力のある
- **praise** 動 ほめる, 賞賛する 名 賞賛
- **prefecture** 名 県, 府
- **preparation** 名 ①準備, したく ②心構え
- **prepared** 形 準備[用意]のできた
- **pressure** 名 押すこと, 圧力, 圧縮, 圧搾, 電圧, 重荷 動 圧力をかける
- **pretend** 動 ①ふりをする, 装う ②あえて~しようとする
- **pride** 名 誇り, 自慢, 自尊心 take pride 誇りを持つ 動 《-oneself》誇る, 自慢する
- **prison** 名 ①刑務所, 監獄 ②監禁 Kabato prison 樺戸集治監《北海道月形に明治初期にできた現在の刑務所のような施設》
- **prisoner** 名 囚人, 捕虜
- **private** 形 ①私的な, 個人の ②民間の, 私立の ③内密の, 人里離れた
- **privilege** 名 ①特権, 特典, 格別の光栄 ②(基本的)人権
- **pro-shogunate** 名 形 佐幕派(の)
- **pro-tokugawa** 名 形 徳川幕府より(の), 徳川幕府支持(の)
- **probably** 副 たぶん, あるいは
- **promote** 動 促進する, 昇進[昇級]させる
- **properly** 副 適切に, きっちりと
- **proposal** 名 ①提案, 計画 ②プロポーズ
- **propose** 動 ①申し込む, 提案する ②結婚を申し込む
- **prosecute** 動 起訴する, 告訴する, 遂行する
- **protest** 動 ①主張[断言]する ②抗議する, 反対する 名 抗議(書), 不服
- **proud** 形 ①自慢の, 誇った, 自尊心のある ②高慢な, 尊大な
- **prove** 動 ①証明する ②(~であることが)わかる, (~と)なる
- **proven** 動 prove (証明する)の過去分詞 形 証明された, 実績のある
- **public** 熟 general public 一般市民
- **pull back** 後退する, 引き戻す
- **punishment** 名 ①罰, 処罰 ②罰を受けること
- **push someone out of** (人)を~からたたき出す

## Q

- **quickly** 副 敏速に, 急いで
- **quit** 動 やめる, 辞職する, 中止する

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## R

- ☐ **radical** 形 急進的な, 過激な 名 急進主義者, 過激派  
☐ **rank** 名 ①列 ②階級, 位 動 ①並ぶ, 並べる ②分類する  
☐ **rather** 副 ①むしろ, かえって ②かなり, いくぶん, やや ③それどころか逆に  
☐ **reaction** 名 反応, 反動, 反抗, 影響  
☐ **reality** 名 現実, 実在, 真実(性)  
☐ **realize** 動 理解する, 実現する  
☐ **reappoint** 動 再任(再選)する  
☐ **rebel** 名 反逆者, 反抗者, 謀反人 動 反抗する, 反逆する  
☐ **rebellion** 名 反乱, 反抗, 謀反, 暴動  
☐ **recently** 副 近ごろ, 最近  
☐ **recite** 動 暗唱する, 復唱する, 物語る, 朗読する  
☐ **recognize** 動 認める, 認識[承認]する  
☐ **recruit** 動 (人材を)募集する, 勧誘する 名 新兵, 新入生, 新入社員  
☐ **reduce** 動 ①減じる ②しいて～させる, (～の)状態にする  
☐ **refuse** 動 拒絶する, 断る 名 ぐず, 廃物  
☐ **regret** 動 後悔する, 残念ながら～する 名 遺憾, 後悔, (～に対する)悲しみ  
☐ **relationship** 名 関係, 関連, 血縁関係  
☐ **relative** 形 関係のある, 相対的な 名 親戚, 同族  
☐ **release** 動 ①解き放す, 釈放する ②免除する ③発表する, リリースする 名 解放, 釈放  
☐ **reliable** 形 信頼できる, 確かな  
☐ **relieve** 動 (心配・苦痛などを)軽減する, ほっとさせる  
☐ **reluctant** 形 気乗りしない, しぶしぶの  
☐ **remain** 動 ①残っている, 残る ②(～の)ままである[いる] 名 《-s》①残り(もの) ②遺跡  
☐ **remove** 動 ①取り去る, 除去する ②(衣類を)脱ぐ  
☐ **reorganize** 動 再編成する, 再組織する  
☐ **repay** 動 ①払い戻す, 返金する ②報いる, 恩返しする  
☐ **repeated** 動 repeat(繰り返す)の過去, 過去分詞 形 繰り返された, 度重なる  
☐ **reply** 動 答える, 返事をする, 応答する 名 答え, 返事, 応答  
☐ **representative** 名 ①代表(者), 代理人 ②代議士 ③典型, 見本 形 ①代表の, 代理の ②典型的な  
☐ **reputation** 名 評判, 名声, 世評  
☐ **request** 名 願い, 要求(物), 需要 動 求める, 申し込む  
☐ **residence** 名 住宅, 居住  
☐ **resign** 動 辞職する, やめる, 断念する  
☐ **resist** 動 抵抗[反抗・反撃]する, 耐える  
☐ **respect** 名 ①尊敬, 尊重 ②注意, 考慮 動 尊敬[尊重]する  
☐ **responsible** 形 責任のある, 信頼できる, 確実な  
☐ **restoration** 名 ①回復, 復活, 修復 ②《the R-》王政復古  
☐ **result** 名 結果, 成り行き, 成績 動 (結果として)起こる, 生じる, 結局～になる  
☐ **revenge** 名 復讐 get revenge on (人に)恨み, 遺恨を晴らす, 復讐する 動 復讐する  
☐ **rid** 動 取り除く get rid of ～を取り除く, お払い箱にする  
☐ **risk** 名 危険 動 危険にさらす, 賭ける, 危険をおかす



# WORD LIST

- **ritual** 名 ①儀式 ②行事 ③慣例
- **rogue** 名 ごろつき, 悪党
- **role** 名 ①(劇などの)役 ②役割, 任務
- **roof** 名 屋根(のようなもの), 住居  
動 屋根をつける
- **rōshi** 名 浪士《自らの意志により主家を離れた浪人》
- **Rōshigumi** 名 浪士組《將軍警護のために清河八郎が発案した組織, 新撰組の前身》
- **ruler** 名 ①支配者 ②定規
- **run away** 走り去る, 逃げ出す
- **rush** 動 突進する, せき立てる 名 突進, 突撃, 殺到
- **Russia** 名 ロシア《国名》

## S

- **sadly** 副 悲しそうに, 不幸にも
- **safety** 名 安全, 無事, 確実
- **sake** 名 酒
- **samurai** 名 侍
- **Satsuma Rebellion** 西南戦争《明治10年(1877年), 西郷隆盛を中心とした鹿児島士族による武力反乱》
- **scar** 名 傷跡
- **scare** 動 こわがらせる, おびえる 名 恐れ, 不安
- **schedule** 名 予定, スケジュール  
動 予定を立てる
- **scream** 名 金切り声, 絶叫 動 叫ぶ, 金切り声を出す
- **search** 動 捜し求める, 調べる 名 捜査, 探索, 調査
- **seclusion** 名 隔離, 隔絶  
seclusion policy 鎖国政策
- **secret** 形 ①秘密の, 隠れた ②神秘的, 不思議な 名 秘密, 神秘
- **secretly** 副 秘密に, 内緒で

- **seem** 動 (〜に)見える, (〜のように)思われる
- **sense** 名 ①感覚, 感じ ②《-s》意識, 正気, 本性 ③常識, 分別, センス ④意味 動 感じる, 気づく
- **separate** 動 ①分ける, 分かれる, 隔てる ②別れる, 別れさせる 形 分かれた, 別れた, 別々の
- **series** 名 一続き, 連続, シリーズ
- **serious** 形 ①まじめな, 真剣な ②重大な, 深刻な, (病気などが)重い
- **servant** 名 ①召使, 使用人, しもべ ②公務員, (公共事業の)従業員
- **serve** 動 ①仕える, 奉仕する ②(客の)応対をする, 給仕する, 食事[飲み物]を出す ③(役目を)果たす, 務める, 役に立つ ④(球技で)サーブをする 名 (球技で)サーブ(権)
- **session** 名 ①授業(期間) ②会期, 開会 ③講座, 集まり
- **set up** 設ける, 設置する
- **shadow** 名 ①影, 暗がり ②亡霊 動 ①陰にする, 暗くする ②尾行する
- **Shieikan Dōjō** 試衛館《天然理心流の剣術の道場, 近藤勇が4代目を継ぐ》
- **shine** 動 ①光る, 輝く ②光らせる, 磨く 名 光, 輝き
- **shiver** 動 (寒さなどで)身震いする, 震える 名 震え, 悪寒 feel a cold shiver run down one's back (人)の背筋をぞっとさせる
- **shocked** 形 ショックを受けた, びっくりした
- **shogunate** 名 將軍, 幕府
- **shone** 動 shine (光る)の過去, 過去分詞
- **shooting** 名 発砲
- **shortly** 副 まもなく, すぐに
- **should have done** 〜すべきだった(のにしなかった)
- **shoulder** 名 肩 動 肩にかつぐ, 肩で押し分けて進む

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- **shut** 動 ①閉まる, 閉める, 閉じる  
②たたむ ③閉じ込める ④shutの過去, 過去分詞
- **sickness** 名 病気
- **side** 名 側, 横, そば, 斜面 ~ on one side and ... on the other 一方で~, そして他方で... on the side of ~を支持して 形 ①側面の, 横の ②副次的な 動 (〜の) 側につく, 賛成する
- **silence** 名 沈黙, 無言, 静寂 動 沈黙させる, 静める
- **silent** 形 ①無言の, 黙っている ②静かな, 音を立てない ③活動しない
- **simply** 副 ①簡単に ②単に, ただ ③まったく, 完全に
- **sit down with** (人) とひざを交える
- **situation** 名 ①場所, 位置 ②状況, 境遇, 立場
- **skill** 名 ①技能, 技術 ②上手, 熟練
- **skillful** 形 熟練した, 腕のいい
- **slash** 動 深く切りつける
- **slice** 名 薄切りの1枚, 部分 動 薄く切る
- **slowly** 副 遅く, ゆっくり
- **so that** so that ~できるように so ~ that ... 非常に~なので...
- **social** 形 ①社会の, 社会的な ②社会的な, 愛想のよい
- **soldier** 名 兵士, 兵卒
- **someday** 副 いつか, そのうち
- **somehow** 副 ①どうにかこうにか, とにかく, 何とかして ②どういうわけか
- **someone** 代 ある人, 誰か
- **something** 代 ①ある物, 何か ②いくぶん, 多少
- **sometime** 副 いつか, そのうち
- **sometimes** 副 時々, 時たま
- **somewhere** 副 ①どこかへ [に] ②いつか, およそ
- **sonnō jōi** 尊皇攘夷《天皇を尊び, 夷狄(いてき; 諸外国)を排斥しようとする思想》
- **sooner or later** 遅かれ早かれ
- **southern** 形 南の, 南向きの, 南からの
- **speed** 名 速力, 速度 動 ①急ぐ, 急がせる ②制限速度以上で走る, スピード違反をする
- **spirit** 名 ①霊 ②精神, 気力
- **spy** 名 スパイ 動 ひそかに見張る, スパイする
- **stab** 名 刺し傷, 突き傷 動 ①(突き) 刺す ②中傷する
- **stair** 名 ①(階段の)1段 ②《-s》階段, はしご
- **status** 名 ①(社会的な) 地位, 身分, 立場 ②状態
- **step down** 身を引く, 退陣する
- **stick** 名 棒, 杖 動 ①(突き) 刺さる, 刺す ②くっつく, くっつける ③突き出る ④《受け身形で》いきづまる
- **stomach** 名 ①胃, 腹 ②食欲, 欲望, 好み
- **storm** 名 ①嵐, 暴風雨 ②強襲 calm before the storm 嵐の前の静けさ 動 ①襲撃[強襲]する ②嵐が吹く
- **strategy** 名 戦略, 作戦, 方針
- **stray** 動 ①はぐれる, 道に迷う ②さまよう ③わきにそれる, 本筋からはずれる stray dog 飼い主のない犬, 野良犬
- **strengthen** 動 強くする, しっかりさせる
- **stretcher** 名 担架
- **strict** 形 厳しい, 厳密な
- **strictly** 副 厳しく, 厳密に
- **stringed** 形 弦付きの
- **strongly** 副 強く, 頑丈に, 猛烈に, 熱心に
- **struggle** 動 もがく, 奮闘する 名

## WORD LIST

もがき, 奮闘

- **stubborn** 形 頑固な, 強情な
- **stupid** 形 ばかな, おもしろくない
- **suburb** 名 近郊, 郊外
- **succeed** 動 ①成功する ②(～の) 跡を継ぐ
- **success** 名 成功, 幸運, 上首尾
- **suffer** 動 ①(苦痛・損害などを) 受ける, こうむる ②(病気に) なる, 苦しむ, 悩む
- **suicide** 名 自殺
- **Summer grasses / Are all that is left / Of warriors' dreams** 「夏草や兵どもが夢の跡」《松尾芭蕉『おくのほそ道』より》
- **support** 動 ①支える, 支持する ②養う, 援助する 名 ①支え, 支持 ②援助, 扶養 in support of ～を支持 [支援] して
- **supporter** 名 後援者, 支持者, サポーター, 支柱
- **surprised** 動 surprise (驚かす) の過去, 過去分詞 形 驚いた
- **surprising** 動 surprise (驚かす) の現在分詞 形 驚くべき, 意外な
- **surprisingly** 副 驚くほど(に), 意外にも
- **surrender** 名 降伏, 降参, 明け渡し 動 降伏する, 引き渡す
- **surround** 動 囲む, 包囲する
- **survive** 動 ①生き残る, 存続する, なんとかなる ②長生きする, 切り抜ける
- **suspect** 動 疑う, (～ではないかと) 思う 名 容疑者, 注意人物
- **suspicious** 形 あやしい, 疑い深い
- **sword** 名 ①剣, 刀 ②武力 sword fighting 剣術
- **swordsman** 名 剣士, 剣術の上手な人
- **symbolic** 形 象徴する, 象徴的な

- **sympathy** 名 ①同情, 思いやり, お悔やみ ②共鳴, 同感
- **system** 名 class system 階級制度

## T

- **take control of** ～を制御 [管理] する, 支配する
- **take one's own life** 自殺する
- **take over** 支配する, 掌握する, 乗っ取る
- **take pride** 誇りを持つ
- **tale** 名 ①話, 物語 ②うわさ, 悪口
- **talented** 形 才能のある, 有能な
- **Tanba-guchi** 名 丹波口《京都市下京区にある旧地名》
- **target** 名 標的, 目的物, 対象 動 的 [目標] にする
- **technology** 名 技術, テクノロジー
- **temperature** 名 温度, 体温
- **temple** 名 ①寺, 神殿 ②こめかみ
- **Tennō-zan** 名 《Mt. -》天王山《京都府南部にある山》
- **tense** 形 緊張した, 切迫した, びんと張った 名 (文法で) 時制
- **Terada-ya** 名 寺田屋《京都にあった薩摩藩の定宿》
- **terribly** 副 ひどく
- **that** 副 so that ～できるように so ～ that … 非常に～なので…
- **these days** この頃は
- **those days** 当時は
- **though** 副 ①～にもかかわらず, ～だが ②たとえ～でも 副 しかし even though ～にもかかわらず
- **threaten** 動 脅かす, おびやかす, 脅迫する
- **throw out** 解雇する, 追放する

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- ☐ **thrown** 動 throw (投げる) の過去分詞
- ☐ **thumb** 名 親指
- ☐ **tide** 名 ①潮, 潮流 ②すう勢, 気運  
tide of history 歴史の流れ 動 乗り切らせる
- ☐ **tile** 名 タイル, 瓦
- ☐ **time** 熟 by the time ~する時まで
- ☐ **tip** 名 ①チップ, 心づけ ②先端, 頂点 動 ①チップをやる ②先端につける
- ☐ **toast** 名 ①トースト ②乾杯 drink a toast 乾杯をする
- ☐ **toilet** 名 トイレ, 化粧室
- ☐ **tomb** 名 墓穴, 墓石, 納骨堂
- ☐ **torture** 名 (肉体的な) 苦痛を与えること, 拷問 動 拷問にかけ, ひどく苦しめる
- ☐ **tough** 形 堅い, 丈夫な, たくましい, 骨の折れる, 困難な tough approach 厳しい姿勢, 手段
- ☐ **tradition** 名 伝統, 伝説, しきたり
- ☐ **traditional** 形 伝統的な
- ☐ **training** 動 train (訓練する) の現在分詞 名 ①トレーニング, 訓練 ②コンディション, 体調
- ☐ **treasure** 名 財宝, 貴重品, 宝物 動 秘蔵する
- ☐ **treat** 動 ①扱う ②治療する ③おごる 名 ①おごり, もてなし, ごちそう ②楽しみ
- ☐ **trick** 名 ①策略 ②いたづら, 冗談 ③手品, 錯覚 動 だます
- ☐ **troop** 名 群れ, 隊 動 ぞろぞろ歩く, 群れ[列]をなして進む
- ☐ **true** 熟 dream come true 夢の実現
- ☐ **truly** 副 本当に, 心から
- ☐ **trust** 動 信用[信頼]する, 委託する 名 信用, 信頼, 委託
- ☐ **trusted** 形 信頼できる

- ☐ **truth** 名 ①真理, 事実, 本当 ②誠実, 忠実さ
- ☐ **tuberculosis** 名 結核
- ☐ **turn someone into** (人)を~に変える
- ☐ **turning point** 転換点, 変わり目
- ☐ **typical** 形 典型的な, 象徴的な

## U

- ☐ **uncomfortable** 形 心地よくない
- ☐ **unconscious** 形 無意識の, 気絶した
- ☐ **understandable** 形 理解できる, わかる
- ☐ **unfortunately** 副 不幸にも, 運悪く
- ☐ **union** 名 ①結合, 合併, 融合 ②連合国家
- ☐ **unit** 名 ユニット, 構成単位, 1個, 1人
- ☐ **unite** 動 ①1つにする[なる], 合わせる, 結ぶ ②結束する, 団結する
- ☐ **unity** 名 単一, 統一
- ☐ **up until** ~まで
- ☐ **upside** 名 上側, 上部

## V

- ☐ **various** 形 変化に富んだ, さまざまな, たくさんの
- ☐ **victory** 名 勝利, 優勝
- ☐ **view** 熟 point of view 考え方, 視点
- ☐ **violence** 名 ①暴力, 乱暴 ②激しさ
- ☐ **violent** 形 暴力的な, 激しい
- ☐ **vision** 名 ①視力 ②先見, 洞察力

# WORD LIST

## W

- ☐ **walk up to** ～に歩いていく
- ☐ **war** 熟 civil war 内戦, 戦国時代
- ☐ **warden** 名 管理人, 看守長
- ☐ **warehouse** 名 倉庫, 問屋, 商品保管所
- ☐ **warn** 動 警告する, 用心させる
- ☐ **warrior** 名 戦士, 軍人
- ☐ **watchdog** 名 番犬
- ☐ **wax** 名 ろう, ワックス 動 ワックスで磨く
- ☐ **weaken** 動 弱くなる, 弱める
- ☐ **wealthy** 形 裕福な, 金持ちの
- ☐ **weapon** 名 武器, 兵器 動 武装させる, 武器を供給する
- ☐ **wedding** 動 wed (結婚させる) の現在分詞 名 結婚式, 婚礼
- ☐ **western** 形 ①西の, 西側の ②《W-》西洋の
- ☐ **westerner** 名 西欧人
- ☐ **what** 熟 no matter what たとえ何が～であろうとも
- ☐ **whatever** 代 ①《関係代名詞》～するものは何でも ②どんなこと[もの]が～とも 形 ①どんな～でも ②《否定文・疑問文で》少しの～も, 何らかの
- ☐ **whether** 接 ～かどうか, ～かまたは…, ～であろうとなかろうと
- ☐ **whole** 形 全体の, すべての, 完全な, 満～, 丸～ 名 《the-》全体, 全部
- ☐ **will** 名 意志, 願望
- ☐ **within** 副 ①～の中[内]に, ～の内部に ②～以内で, ～を越えないで 副 中[内]へ[に], 内部に 名 内部
- ☐ **wolf** 名 オオカミ (狼)
- ☐ **wonder** 動 ①不思議に思う, (～に)驚く ②(～かしらと)思う  
wonder if ～ではないかと思う 名 驚き(の念), 不思議なもの

- ☐ **wooden** 形 木製の, 木でできた
- ☐ **worried** 動 worry (悩む) の過去, 過去分詞 形 心配そうな, 不安げな
- ☐ **wounded** 形 傷を負った, けがをした
- ☐ **wrestler** 熟 sumo wrestler 相撲取り

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ラダーシリーズ

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